ISLAAMIC EDUCATION – BOOK THREE

ISLAAMIC AQAA'ID

Allaah created this earth on which we live, eat, drink and walk about. Allaah created such a vast earth. There are so many people living on earth. There are so many animals living on earth. There is no limit of people and no limit of animals.

There are massive mountains on earth, with large rivers flowing from them. Then there are the huge oceans, with millions of types of animals and fish. Allaah created all these living creatures, as well as all those things that are not living. Allaah is the Most Powerful.

Allaah causes rain to fall on the ground. Allaah causes the trees to grow, and then makes fruit grow on these trees. Allaah feeds us with all tasty fruits, and gives us sweet water to drink. Allaah takes away our hunger and our thirst. Allaah does all of this. InActs, Allaah is Most Kind.

We remember Allaah when we are ill, suffering from any difficulty, or when we need something. We then ask Allaah for help, because only He can cure, only He can remove the difficulty, and only He can give us what we need. InActs, Allaah is the Most Merciful.

If Allaah takes away our eyes, we would be blind.
If Allaah takes away our ears, we would be deaf.
If Allaah takes away our arms and legs, we would be paralysed.
What will happen to us then? Who else in the heavens and the earth can give us back our eyes?
Who else in the heavens and the earth will give us our ears, or our arms, or our legs?
There is definitely none who will be able to give us back what we lost.

Allaah created our parents, our elders and all those before us.

Allaah loves us and only He gives us comfort and peace. Although we see that out friends help us in our difficulties, and they show compassion when we face hardships, we should remember that Allaah created them all.

<u>Think for a While!</u> Our parents have love for us in their hearts and our elders have compassion for us. However, if Allaah did not create them, what would have happened to us. Allaah is certainly very Merciful.

Allaah gave us the air to breathe. This air is more important than food. Without food, a person can still live for a few days, but he cannot even live an hour without air.

Allaah has given us light so that we can easily see what we are doing. He gave us the night so that we may rest. If we do not get sleep at night, we would be unable to work properly the next day. Our tiredness would not leave us then. We would not be able to any work if there was no light. Allaah has given us light, air, the day and the night, all for free. InActs, Allaah is Most Generous.

Allaah gave us legs to walk, hands to hold, eyes to see, nose to smell, ears to hear, a brain to think, a tongue to speak, and many other favours that we cannot count. Allaah gave us all these things without any effort on our part. Allaah has not asked us to pay any price for these. Allaah requires us to do is that:

1. We recite the Kalimah of His name.
2. We perform salaah for Him.
3. We fast in His name.
4. We pay zakaah in His name.
5. We perform Hajj in His name.
6. We do what He commands.

QUESTIONS.

1. Who created the sun, the moon and the skies?

2. What is the meaning of:
    - Punishment?
    - Compassion?
    - Paralysed?
    - Cure?

3. Who can help a person who is in difficulty?
4. Who placed love in the hearts of parents?
5. What does Allaah want us to do?

Only Allaah:

- Creates.
- Gives death.
- Gives life.
- Gives sustenance.
- Removes difficulties.
- Removes calamities.
- Has knowledge of the unseen.
- Is Haadhir Naadhir.
- Lives forever.

These are all qualities that belong to Allaah Alone. No other being can ever have these. Therefore, we should never say or believe that any other being is a partner to Allaah in any of these qualities (i.e. that they also have these qualities).

One of the very special qualities of Allaah is that He is Aalimul Ghaib (The Knower of the unseen). Allaah has not made anyone else share in this quality.

However, there are many times when Allaah informed His Ambiyaa and His pious servants about certain events of the unseen. Allaah gave much of this knowledge to his beloved prophet Muhammad (sallAllaahu-alayhi-wa-sallam). It is very important for every Muslim to have this belief.

It is also very important to love and have confidence in all the saints because Nabi (sallAllaahu-alayhi-wa-sallam) said, "Allaah says, 'I declare war on the person who is an enemy to any friend of Mine." [Bukhari Vol.2 Pg.963]

This informs us how dangerous it is to be an enemy of the pious people. Therefore, if we want to remain safe, we should have love and confidence in Allaah's pious servants (the saints).

BELIEFS WITH REGARD TO THE AMBIYAA.

1. All the Ambiya (the Ambiyaa) (Alayhimus Salaam) were Allaah's servants and human beings.
2. Hadhrat Uzair (Alayhis Salaam) and Hadhrat Isa (Alayhis Salaam) were Allaah's servants and Ambiyaa.
3. No Nabi was Allaah's son.
4. Allaah sent all the Ambiya (Alayhimus Salaam) to pass on His commands to the people.
5. None of the Ambiya (Alayhimus Salaam) had any greed for this world.
6. None of the Ambiya (Alayhimus Salaam) had any pride in their hearts.
7. Allaah allowed the Ambiya (Alayhimus Salaam) to perform miracles.
8. All the Ambiya (Alayhimus Salaam) were free (innocent) of sins.
9. All the Ambiya (Alayhimus Salaam) were extremely truthful.
10. All the Ambiya (Alayhimus Salaam) passed on Allaah's commands completely.
11. None of the Ambiya (Alayhimus Salaam) added or subtracted from the commands of Allaah that they passed on.
12. None of the Ambiya (Alayhimus Salaam) hid away any of Allaah's commands from the people.
13. All the Ambiya (Alayhimus Salaam) worshipped Allaah a lot.
14. The character of all the Ambiya (Alayhimus Salaam) was extremely excellent.
15. All the Ambiya (Alayhimus Salaam) were very compassionate towards all Allaah's creation.
16. Allaah only made men Ambiyaa. He did not make any woman a prophet.
17. Allaah made some Ambiyaa Nabis and made others Rasools.
18. Allaah made Hadhrat Aadam (Alayhis Salaam) the first prophet.

19. Allaah made our Nabi Muhammad (sallAllaahu-alayhi-wa-sallam) the last prophet.
20. No prophet became a prophet because of his own efforts. Allaah made them all Ambiyaa.
21. Allaah lifted Hadhrat Isa (Alayhis Salaam) to the sky while he was still alive.
22. Allaah will bring Hadhrat Isa (Alayhis Salaam) back to this world before Qiyaamah. Hadhrat Isa (Alayhis Salaam) will then make people follow the Deen of Nabi Muhammad (sallAllaahu-alayhi-wa-sallam).
23. The positions of all the Ambiya (Alayhimus Salaam) are different. Some are higher in position than others. However, it is compulsory for us to respect all of them and believe in all of them.
24. Allaah will give permission for all the Ambiya (Alayhimus Salaam) to intercede on the Day of Qiyaamah.
25. Allaah has not spoken about all the Ambiya (Alayhimus Salaam) in the Qur'aan. Allaah has made mention of some of them, and did not make mention of others.
26. The Torah was revealed to Hadhrat Moosa (Alayhis Salaam), the Zaboor was revealed to Hadhrat Dawood (Alayhis Salaam), the Injeel was revealed to Hadhrat Isa (Alayhis Salaam), and the Qur'aan was revealed to Hadhrat Muhammad (sallAllaahu-alayhi-wa-sallam).
27. Allaah revealed some small books (Saheefas) to some other Ambiya (Alayhimus Salaam).
28. Besides the Qur'aan, none of these books remain in their original form. The people who received the other books changed these books (they added things, and subtracted).
29. Besides Hadhrat Isa (Alayhis Salaam), all the other Ambiya (Alayhimus Salaam) lived their complete lives and passed away.
30. Only Allaah knows exactly how many Ambiya (Alayhimus Salaam) He sent to this world. Therefore, we believe that every Nabi and Rasool was true.
31. Allaah did not even inform Nabi (sallAllaahu-alayhi-wa-sallam) about the lives of all the Ambiya (Alayhimus Salaam). Therefore, we also do not have this knowledge.

JANNAH AND JAHANNAM.

JANNAH.

Jannah is the name of a very vast place. It is very long, very wide, very fertile and green. It has rivers flowing from every direction, and beautiful gardens with the best of palaces. It has the best fruit always available.

In Jannah, you will immediately get whatever you desire. In short, every type of comfort will be found there. There will not be any type of grief, difficulty or sadness.

The greatest bounty of Jannah will be that a person will have Allaah's pleasure and he will be able to see Allaah as well. He will also know that all the bounties will be forever. The good and pious people will enter Jannah.

JAHANNAM.

Jahannam is a place where there are many types of terrible punishments. There are flaming coals there, which will look like burning mountains.

There are iron chains there, with which the people of Jahannam will be tied. There are large snakes and scorpions there, which will continue to bite people. The people in Jahannam will have blood and puss to drink, and bitter, thorny trees to eat. No attention will be given to their cries for help. If it is even heard, it will be after a very long time.

The worst punishment will be that Allaah will be displeased with the person who is in Jahannam. Every person in Jahannam will cry for death, but death itself will have died. Sinners, evil people, oppressors, liars and deceivers will go to Jahannam.

- Develop true Imaan.
- Do good acts.
- Stay away from evil.

- Never harm anyone.
- Gain Allaah’s pleasure.

(By practising on all the above, you will, Insha Allaah, be saved from punishment).

THE BENEFIT OF IMAAN.

The person who has Imaan even equal to the size of a grain, will be forgiven by Allaah after suffering for his sins. Otherwise, he will enter Jannah because of the intercession of the Ambiya (Alayhimus Salaam), the saints, or the martyrs. However, the Mushrikeen will remain in Jahannam forever.

QUESTIONS.

1. What is Jannah and what is Jahannam?
2. What is the best bounty of Jannah?
3. What is the worst punishment of Jahannam?
4. What is the difference between sinful Muslims and the Mushrikeen?
5. What should a person do to be saved from Jahannam?

KUFR AND SHIRK.

KUFR.

Kufr is when a person does not believe in anything that is compulsory to believe in. Examples of kufr are:

- Not believing in Allaah.
- Not believing in any of Allaah's qualities.
- Not believing in the angels.
- Not believing in any of the Ambiya (Alayhimus Salaam).
- Not believing in Taqdeer.
- Not believing in Qiyaamah.
- Not believing in any of the Faraa'idh of Deen.
- To believe that anything said by Nabi (sallAllaahu-alayhi-wa-sallam) is false.

SHIRK.

Shirk is when a person believes that another being is a partner to Allaah in His existence or in any of His qualities. Examples of shirk are:

- Believing that there are two or more Allaahs.
- To believe that any Nabi, saint, martyr, etc:
    - Can send rain
    - Can fulfil needs
    - Has knowledge of every small thing, like how Allaah has.
    - Has knowledge of our conditions.
    - Can hear everything, whether near or far.
    - Can see all our actions.

BID’AH AND EVIL CUSTOMS.

BID’AH.

A bid’ah is any action that people think to be an act of Deen, but is not in the Qur'aan, not in the Ahadeeth, and was not in the lives of the Sahaaba (RadhiyAllaahu-anhum) and the Taabi’een (Rahmatullahi-alayhim). Examples of such actions are:

- Building on graves.
- Throwing sheets over graves.
- Having celebrations at graves.
- Lighting lanterns (and other lights) at the graves.
- For women to go to the graves.
- Tazia.
- Kissing graves.
- Playing drums
- Teeja.
- Chaaleeswa.
- Barsi, etc.

All these acts are acts of bid’ah because people think that they cannot be left out.

EVIL CUSTOMS.

- Having celebrations when a child is circumcised, starts learning, etc. This is worse when people have to take loans for this, and when they dance and dye themselves for this.
- Celebrating Holi and Diwaali.
- Having pride about one’s family.
- Increasing the amount of dowry (mahar) due to pride and boastfulness.
- To scream and cry due to sadness.
- All unnecessary customs that take place at weddings.

Besides these, there are many more evil customs and practices that must be avoided.

SINS.

A person commits a sin when he disobeys Allaah and Nabi (sallAllaahu-alayhi-wa-sallam). There are two types of sins, (1) Major sins, and (2) Minor sins.

Some examples of major sins are:

- Not performing salaah.
- Not fasting.
- Lying.
- Drinking liquor.
- Stealing.
- Adultery.
- Backbiting.
- Being disrespectful to parents.
- Keeping pictures.
- Not returning trusts.
- Taking and paying interest.
- Shaving the beard.
- Not giving women their share of inheritance.
- Not paying zakaah.
- Swearing at people.
- Showing the Satar to others.
- For the trousers, lungi, etc to hang below the ankles.
- Carrying tales.
- Taking bribes.
- Severing family ties.
- Speaking ill of any Sahaabi (RadhiyAllaahu-anhu).
- Speaking ill of the ulema and Huffaadh (plural of Haafidh).
- Gambling, lotteries, etc.

Besides these, there are many more examples of major sins.

Some examples of minor sins are:

- Purposely looking at strange women.
- Remaining in the company of a sinner.
- To hold back stock of any food till it becomes expensive.

- Doing business after the adhaan of Jumu’ah salaah.
- To urinate while standing.
- To pay zakaah from goods that are of a poor quality.
- To give more than one divorce.
- To divorce a woman while she is menstruating.
- For a parent not to give his/her children equally.
- Thinking bad about another Muslim.
- Throwing impurity on the street.

There are many more examples of minor sins. These become major sins when a person commits any of them often.

TAUBAH.

Taubah is when a person regrets any sin that he may have committed, asks Allaah to forgive him, and decides never to commit the sin again. The things that a person owes to other people will not be forgiven by Taubah.

ISAALE THAWAAB.

If a person wants, Allaah will give the Thawaab of physical actions to the dead; e.g. the Thawaab of salaah, recitation of the Qur'aan, Tasbeeh, Durood, etc.

Allaah can also give the Thawaab of monetary actions to the dead; e.g. charity, building a Masjid, a madrasah, digging a well, feeding the hungry, giving clothes to those without clothes, etc.

The person doing these actions will receive the rewards for them. However, because of His mercy, Allaah has also allowed people to send this Thawaab to the dead if he wants.

We must not specify any specific action, time or method for this.

FIQH.

NAJAASAT (IMPURITIES).

Najaasat is of two types; (1) Najaasat Haqeeqi, (2) Najaasat Hukmi.

NAJAASAT HAQEEQI.

This is that impurity (Najaasat) that can be seen, e.g. excreta (stool), urine, blood, liquor, etc.

NAJAASAT HUKMI.

This is hat impurity that is impure because of the command of the Shari'ah. It cannot be seen, e.g. to be in need of wudhu or ghusl (a bath). This is called Hadath in the Shari'ah.

THE TYPES OF NAJAASAT HAQEEQI.

Najaasat Haqeeqi is of two types; (1) Najaasat Ghaleeza, and (2) Najaasat Khafeefa.

Najaasat Ghaleeza.

This is that Najaasat that is extremely impure. These are:

1. The urine and excreta of humans, including that of babies that still drink milk only.
2. The excreta of animals.
3. The urine of haraam animals.
4. The flowing blood of humans and animals.
5. Liquor.
6. The droppings of fowls and ducks.

Najaasat Khafeefa.

This is that Najaasat that is not extremely impure. These include:

1. The urine of halaal animals like cows, bulls, buffaloes, camels, etc.
2. The droppings of haraam birds like vultures and eagles.

The difference between Najaasat Ghaleeza and Najaasat Khafeefa.

A little bit of Najaasat Khafeefa, which only equal to a quarter of a limb or a quarter of a garment, is excused. This amount of Najaasat Ghaleeza is not excused.

If the Najaasat Khafeefa is dense (like droppings), then it will be excused if it is not more than the size of a dirham (about 3 grams). If it is thin (like urine or liquor), then it will only be excused if it is less than the depth of the palm.

An Explanation.

A) An example of the above is that the Najaasat Khafeefa is not on the entire shirt or trouser, but only on the sleeve, the collar, the leg of the trouser, etc. Each part is regarded as a garment. If the Najaasat Khafeefa is not equal to a quarter of this garment, it will be excused.

Similarly, a limb will refer to any limb that is compulsory (Fardh) to be washed in wudhu; e.g. a quarter of the foot till the ankles.

B) When we say that this amount of Najaasat Khafeefa is excused, it means that if salaah is performed with this amount of Najaasat on the body or clothes, the salaah will be done. However, the salaah will be Makrooh. It is not permissible to keep this amount of Najaasat on the body and clothes.

C) The depth of the palm refers to the depth of the palm when the palm is opened. That amount of Najaasat Khafeefa is excused, that is equal to the amount of water that can fit into the palm.

THE TYPES OF NAJAASAT HUKMI.

Najaasat Hukmi (which is also called Hadath) is of two types:

1. **Hadath Asghar:** This is the smaller Hadath, for which a person has to make wudhu to be pure from it. All factors that break the wudhu will be Hadath Asghar.

2. **Hadath Akbar:** This is the greater Hadath. To become pure from this type of Hadath, a person will have to take a bath (ghusl).

QUESTIONS.

1. What things are Najaasat Ghaleezza?
2. Najaasat Ghaleeza and Najaasat Khafeefa are the types of Najaasat Haqeeqi or Najaasat Hukmi?
3. Hadath Asghar and Hadath Akbar are types of which Najaasat?
4. What is necessary to be pure from Hadath Asghar? What is necessary to be pure from Hadath Akbar?
5. What is meant by ‘the depth of the palm’?
6. How much of Najaasat Khafeefa is excused? What is meant by ‘excused’?
7. Is the whole garment meant by ‘quarter of a garment’? What is meant by ‘quarter of a garment’?

THE METHOD OF PURIFYING SOMETHING FROM NAJAASAT.

MAS'ALA: If the Najaasat Haqeeqi is thick and has a mass, the clothes or body will be pure if the effect of this Najaasat is removed, even though this is removed by only washing once.

MAS'ALA: If the Najaasat Haqeeqi is thin, the body or clothes will be pure if the area is washed thrice. If clothing is washed, the water must be squeezed out after every wash.

MAS'ALA: Sometimes, thin Najaasat Haqeeqi may fall on things that cannot be squeezed, e.g.

- Brass, copper, steel or aluminium utensils, etc.
- Thick mattresses.
- Carpets.
- Mats.
- Plastic.
- Rubber shoes, etc.

To purify these things, they must be washed once, whereafter they will be left to dry. When water stops dripping, they will be washed a second time. Again they will be left to dry. When the water stops dripping, they will be washed a third time and left to dry. They will now be regarded as pure.

Clay pots and utensils will also be purified in this manner, i.e. washed and left to dry three times.

MAS'ALA: If a mouse falls and dies in butter, only the mouse and a bit of the butter around the mouse will have to be removed. The rest of the butter will remain pure. However, if the mouse dies in melted butter, all the butter will be impure.

MAS'ALA: Melted butter and oil can be purified in the following manner:

Add and equal amount of water to the butter or oil. Boil the mixture. When the butter or oil comes to the surface of the

water, remove the butter or oil. When this is repeated three times, the butter or oil will be pure.

MAS'ALA: If thick Najaasat (like excreta) falls on anything made of leather (like shoes), it can be purified by rubbing it on the ground or on something else. However, it will only be purified when the effect of the Najaasat is removed.

MAS'ALA: If any thin Najaasat (like urine) falls on something made of leather, merely rubbing it on the ground will not purify it. It will have to be washed.

MAS'ALA: An impure garment or limb may be purified by washing it with any pure liquid that is able to clean it, e.g. vinegar, watermelon water, coconut water, rosewater, etc. However, it will not be correct to wash it with anything that is sticky, like oil, milk, etc.

MAS'ALA: Knives, swords and other items that are made of stainless steel, silver, copper, aluminium, copper, glass, ivory, bone and porcelain (without any design) can also be purified by rubbing, when the effect of the Najaasat is removed.

MAS'ALA: Certain things have a raised (embossed) printed design on them, due to which they are not smooth. These items will not be purified by simply rubbing, because the impurity will remain within the embossed or engraved designs of the flowers, lines, etc. It is therefore necessary to wash these items. If the design is simply painted on, but is neither engraved not embossed, it will be purified by rubbing.

MAS'ALA: If any impurity like urine, liquor, etc has to fall on the ground, it will be regarded as pure after it dries and the effect (colour, smell, etc) disappear.

MAS'ALA: Similarly, if Najaasat falls on bricks or stones that form a wall or a floor, it will become pure after the Najaasat dries and the effects disappear. However, if the Najaasat falls

on bricks or stones that are loose, they will not become pure by simply drying. The will have to be washed.

MAS'ALA: When an impure thing (like dung) is burnt and turns into ash, the ashes will be pure.

MAS'ALA: Tiny drops of urine that cannot be seen, will not make anything impure. It is not necessary to wash them.

MAS'ALA: If a dog or a pig put their mouths in a utensil, it will become clean after washing three times. However, it is best to wash the utensil seven times. Thereafter, it should be rubbed with sand.

QUESTIONS.

1. Will a clay utensil become pure after washing with water? How can it be purified?
2. How will a large carpet be purified?
3. What has to be done when a mouse dies in butter?
4. Besides washing, how else can glass and porcelain utensils be purified?
5. Why is it necessary to wash porcelain utensils with water when it is embossed or engraved?
6. How will shoes be purified if Najaasat like excreta and dung has to fall on them?
7. How will shoes be purified if they get wet with urine?
8. How will the ground be purified?
9. Will a garment or a limb be purified if the thin Najaasat on it is washed with a pure liquid other than water?
10. How will a utensil be purified if a dog or a pig puts [illegible] mouth in it?
11. How will plastic or rubber shoes be purified if they are made impure by dung?

THE LAWS OF WATER.

Water with which wudhu and ghusl are permissible.

1. Rain water.
2. Water from a well or a spring.
3. Water from a river or the sea.
4. Water from melted hail and snow.
5. Water from a large dam or pond.
6. That water in which some pure substance fell. However, this water can only be used for wudhu and ghusl when the pure substance:

   - Was not cooked in the water.
   - Did not change the taste, colour or smell of the water.
   - Did not change the thinness of the water.

   Examples of these are:

   - When sand falls in flowing water.
   - Saffron fell in water, and only made it a little yellow.

   Wudhu will be permissible with all these types of water.

   - Wudhu and ghusl are also permissible with water of a well when leaves fell in and changed the taste and smell.
   - Wudhu and ghusl will also be permissible with that water that was cooked with some pure substance so that the water becomes clean. An example of this is when people boil water with the leaves of the jujube tree to clean it for bathing. The condition is that the water must not become thick with this substance.

Water with which wudhu and ghusl are not permissible.

1. The water squeezed out of any fruit or tree, e.g. the juice of a watermelon, the water of a coconut, sugar cane juice, etc.

2. Water with which something pure has been mixed, which changed the colour, e.g. when saffron is mixed in water to dye clothing, or if milk was mixed in water, making it white. The water also cannot be used if sugar is dissolved in it to make a sweet drink, or if something is cooked in the water, such as carrots or radish. In this case it will not even be called water.

3. When the taste, colour, or smell of the water has been changed by any pure substance, causing the water to become thick as well.

4. When an animal with flowing blood drowns in stagnant water that is less than 5m x 5m in size.

5. Water that is Musta'mal i.e. it has already been used for wudhu or for ghusl.

6. A large amount of water (more than 5m x 5m) or flowing water, in which so much Najaasat fell, that it changes the taste, colour or smell of the water.

7. The water that is left in a utensil after a haraam animal has drank from it.

All the above types of water cannot be used for wudhu and for ghusl.

When will water become impure?

If water is flowing (like a river), it will only become impure when so much Najaasat falls into it, that the taste, colour or smell changes. It will not merely become impure by an animal drowning therein, or by Najaasat falling therein.

If stagnant water (a dam, pond, pool, well) is large (more than 5m x 5m), then it will be regarded like flowing water.

Therefore, it will only become impure when one of the three qualities (taste, colour, smell) changes with the Najaasat.

If the stagnant water is small (less than 5m x 5m), then even a small amount of Najaasat will immediately make all the water impure.

An Explanation.

1. The water that drips from the body of a person making wudhu or ghusl will be pure (if there was no Najaasat Haqeeqi on the body). However, this water cannot be used to make wudhu of ghusl. This water is called Musta'mal (used) water.

   When Musta'mal (used) water is mixed with unused clean water, the unused water can only be used for wudhu and ghusl if the used water is less. Wudhu and ghusl will not be permissible if the two types of water are equal, or if the unused water is more.

2. Water generally has three qualities, i.e. Taste, colour, and smell.

3. Water will be regarded as flowing water if it can at least carry blades of grass or leaves; even though it may carry it very slowly.

4. Stagnant water (of a dam, pond, etc), will be regarded as large if it measures ten hand lengths in length, by ten hand lengths in width (5m long x 5m wide). The water should be at least so deep that the ground must not be exposed when scooping water with both hands. Such water will be regarded as large, and will be treated like flowing water. If the water is less than this, it will be regarded as little water.

5. Of course, dams, pools, etc are of different shapes. If it is square-shaped, it should measure 5m x 5m to be called

large. If it is round, the circumference must be 18m. If it is triangular, each side should be 7 ¾ m long. If it is rectangular, the product of the length and the width must be equal to 5m x 5m ($25m^2$). If it is equal to this, it will be regarded as 5m x 5m, otherwise not.

6. If a pond is 5m x 5m, but all of it, or part of it is later covered by a roof, the height of the roof will have to be seen. If the roof is high and does not touch the water, then the pond will still be a large pond. However, if the roof touches the water, it will no longer be a large pond. It will now be regarded as a small amount of water.

   In short, only that amount of water will be taken into consideration, which is not touching anything on the top. This amount of water must be equal to or more than 5m x 5m. If the water being touched on top is even more than 5m x 5m, it will not be taken into consideration. The pond will only be regarded as 5m x 5m if the untouched area is equal to or more than 5m x 5m.

7. If any Najaasat, which cannot be seen (like urine), falls into a large pond, it will be correct to make wudhu from any side of the pond. However, when the Najaasat can be seen (like a dead animal), then wudhu must not be made on the side where the Najaasat is. One can make wudhu on any other side.

8. If water flows very slowly, wudhu should not be made very fast, because the used water should not be scooped up again before it can flow away.

9. When making wudhu in stagnant water that is more than 5m x 5m, there is nothing wrong if water is taken from the same spot where used water has fallen.

10. If a person finds a little water in a jungle, forest, etc, he may make wudhu with it if he is not absolutely certain that there is some Najaasat in the water. He should not leave

the water merely because he suspects that the water is impure.

11. It is best not to use water that has been heated by the sun because of the fear of developing white liver.

QUESTIONS.

1. What is the definition of little water and a large amount of water?
2. What is meant by flowing water? What is the minimum speed that the water has to flow?
3. When will a large amount of water become impure?
4. What is Musta'mal (used) water? What will be the case when Musta'mal (used) water is mixed with unused water?
5. What are the qualities of water?
6. What is the definition of 5m x 5m? Explain the laws of this.
7. To be like 5m x 5m, how long and wide must a pond be if it is rectangular?
8. With which types of water can is wudhu and ghusl permissible?
9. What is the law regarding making ghusl and washing clothes with Musta'mal water?

LAWS REGARDING THE LEFTOVER WATER OF ANIMALS.

The leftover water that will be impure.

Leftover drinking water of the following animals will be impure:

- Dogs.
- Pigs.
- Carnivorous animals, e.g. lions, wolves, tigers.
- Cats, when they drank immediately after eating a rat or any other creature.
- People who drank from the water after drinking liquor.
- People who drink from the water immediately after vomiting a mouthful or more.

The leftover water that will be Makrooh.

The leftover drinking water of the following creatures will be Makrooh:

- Mice.
- Lizards.
- Free range fowls.
- Eagles, falcons and all carnivorous birds.
- Cats (on condition that they did not eat any animals immediately before drinking).

If a cat ate from some food, drank some milk or water, etc, it is best not to eat or drink from this if something else is available. However, if a person has nothing else, it will be permissible for him to eat or drink from this. In this case, he will not be sinful, neither will it be Makrooh for him.

If a mouse nibbled on some bread, it is best to break off the area around where it nibbled. Thereafter, this bread may be eaten.

Leftover water that is pure.

A) The leftover water of a human, irrespective of his religion (on condition that he did not drink immediately after consuming something impure).
B) The leftover water of halaal animals and birds, like cows, goats, pigeons, etc.
C) The leftover water of horses.

THOSECREATURES THAT WILL NOT MAKE WATER IMPURE IF THEY DROWN IN IT.

- Creatures that are born in water and live in water, e.g. fish, frogs. If a land frog that has flowing blood drowns, the water will be impure.
- Those creatures that do not have flowing blood, e.g. flies, mosquitoes, ants, etc.

NOTE: A water frog has webbed feet, while a land from does not.

Certain birds live in water, but are not born in water, e.g. ducks, water fowls, etc. If they drown, the water will become impure.

A DISCUSSION OF WELLS.

When will a well become impure?

1. When Najaasat Ghaleeza or Khafeefa fall into the well.
2. When any creature with flowing blood drowns in the well.
3. When a small creature with flowing blood (like a mouse or lizard) drowns therein after being cut.
4. When any creature whose leftover water is impure falls therein.
5. When any person or animal falls in the well, while there is any Najaasat on their body.

Therefore, if any person, or animal whose leftover water is pure, falls into the well, the well remain pure; on condition that:

- there is no Najaasat on the body,
- the creature comes out alive,
- it is certain that the creature did not urinate or excrete in the well.

The method of purifying an impure well.

1. All the water of a well will have to be removed when:

- Najaasat falls into the well.
- If a human drowns in the well, or a pig, dog, goat, two cats, or any other animal larger than this.
- If a creature of any size swells or bursts after drowning in a well.
- A creature died, swelled and burst, whereafter it fell into a well somehow.

In all the above cases, water will be removed from the well till not even half a bucket can be removed. However, it may occur that the source of the well is so strong that the well does not become empty. It then happens that the water keeps filling as the well is being emptied. In such a case, the

people should estimate how much water there was at the beginning. This amount of water must then be removed.

If it is not possible to estimate, then three hundred buckets of water must be removed. This will be the same as removing all the water.

2. If a pigeon, fowl, cat or something similar in size drowned in the well, but did not swell or burst, forty buckets of water will have to be removed. However, it will be best to remove sixty buckets to purify the well.

3. If a creature the size of a mouse or a sparrow drowns in a well, but neither swells nor bursts, then twenty buckets will have to be removed. It is best, however, to remove thirty buckets.

4. If an animal fell into a well after dying, the same law will apply to it, as applied to the animal that drowned in the well. Therefore:

   - If the animal is the size of a goat or larger, all the water will have to be removed.
   - If the animal is the size of a cat or larger, 40 or 60 buckets will have to be removed.
   - If the animal is smaller than a cat, 20 or 30 buckets will have to be removed.

5. If a dead animal was found in a well, but it was not known when it fell in the well, the well will be regarded as impure from the time that the animal was found.

6. It is first necessary to remove the Najaasat that makes the well impure. Only then will the water be removed. The water will not be pure till the Najaasat is removed. However, there are times when the Najaasat cannot be removed despite all efforts. In this case, if the Najaasat is such a thing that is pure in itself, but only became impure

due to another factor (like an impure ball), it will be excused if it is left inside.

However, if the Najaasat is impure in itself (like a dead animal), the water will only be regarded as pure when people are sure that the Najaasat has completely decomposed. When they are certain that this has happened, all the water must be removed. Only then will the well be pure.

7. The bucket used to remove water from the well should be the same size bucket that people normally use. If people use a small and large bucket, a medium sized bucket must be used to remove the water.

8. It is best that the water be removed all at once. However, it is also permissible to remove the water on separate occasions.

9. If a very large bucket is used, the number of buckets it contains should be measured by a medium sized bucket; e.g. if water is removed using a large leather bucket that is the size of ten normal buckets, it will be assumed that ten buckets of water are removed each time. If a large bucket is used, which is the size of two normal buckets, it will be assumed that two buckets are being removed each time.

10. When the required amount of water is removed, the bucket and the rope will also be purified.

11. If one or two pieces of dung fell into a well, and was removed as it is (i.e. firm and hard), the well will not become impure.

12. If a large lizard with flowing blood drowns in a well, but does not swell or burst, twenty buckets of water will have to be removed. It will be better to remove thirty buckets.

However, the well will not become impure if the lizard does not have flowing blood.

QUESTIONS.

1. How many buckets of water will have to be removed if a fowl drowned in a well? How many buckets must be removed if the fowl dies outside the well and then fell in?
2. Is there any difference in the law if a goat drowned in a well, and if two cats drowned?
3. How many buckets of water will have to removed if a cat drowned in a well? How many large leather buckets full (the size of ten normal buckets) will have to be removed?
4. What is the law with regard to a mouse that drowned in a well, or swelled there after drowning? How many buckets of water will have to be removed in each case?
5. What will be the case if the Najaasat did not come out of the well after removing three hundred buckets of water? Will the well become pure?
6. How will the bucket, the rope and the walls of the well become pure?
7. Will a well become impure if the droppings of a pigeon fall into it? Will it be impure if the droppings of a fowl fall into it?
8. What will be the law if an animal dies outside a well and then fell in? Or if it died outside, burst, and then fell in the well?

GHUSL.

Ghusl is of three types: (1) Fardh, (2) Sunnah and (3) Mustahab.

1. **Fardh Ghusl:** This ghusl has to be made when in the state of Hadath Akbar. It is haraam to always remain in the state of hadath Akbar.

2. **Sunnah Ghusl:** This will be on the following occasions:

   - On the day of Jumu'ah (Friday).
   - For both the Eid salaahs.
   - Before putting on the Ihraam for Hajj.
   - When standing on the plain of Arafaat.

3. **Mustahab Ghusl:** There are many occasions when ghusl will be Mustahab. Some of them are:

   - On the fifteenth night of Sha'baan (called Shabe Baraat).
   - For the salaah of the solar and lunar eclipse.
   - For the Istisqaa salaah (the salaah performed when in need of rain).
   - When entering Makkah Mukarrama or Madinah Munawwara.
   - After making the ghusl of a dead person.
   - After becoming a Muslim.

There are still many more occasions when ghusl will be Mustahab.

THE SUNNAH METHOD OF MAKING GHUSL.

- Wash both hands till the wrists.
- Make Istinjaa.
- Wash off Najaasat from all parts of the body.
- Make wudhu.
- Rub water over the entire body.

❊ Pour water over the entire body, first over the head, then over the right shoulder, and then over the left shoulder.

THE FARAA'IDH OF GHUSL.

1. Gargling the mouth.
2. Rinsing the nose.
3. Pouring water over the entire body so that no part (not even a hair's width of the body) remains dry.

It is therefore Fardh that water should also reach the holes that may be in the ears and nose. Water must also reach into the navel.

Water must also reach the roots of the hairs on the head and beard. However, it is not compulsory for women with thick plaits to open their plaits. It will be sufficient for them to make sure that water reaches the roots of their hair.

We must also make sure that dry flour or wax must be removed from the body so that water may reach the skin below. Similarly, we must make sure that water reaches all those places where one thinks that the water will not reach.

THE SUNAN OF GHUSL.

1. Making the Niyyah (intention).
2. Reciting Bismillah.
3. Washing both hands till the wrists.
4. Making Istinjaa.
5. Making wudhu.
6. Pouring water thrice over the body.

THE MAKROOHAAT OF GHUSL.

1. Pouring excessive water.
2. Talking while naked.
3. Facing the Qibla, or facing the back to the Qibla.

4. Making ghusl against the sunnah method.

CERTAIN MASAA'IL REGARDING GHUSL.

1. It is not necessary that a special Niyyah be made for ghusl. If a person is in need of ghusl, the ghusl will be made if he happened to fall into a river, or got caught in rain, which caused his entire body to get wet. However, it will also be necessary for him to gargle the mouth and rinse the nose as well.

2. If a person did not make wudhu at the beginning of the ghusl, his wudhu will be made during the ghusl. He will not have to repeat wudhu to perform salaah.

3. Ghusl must be made in a bathroom, or in any place where another person's sight will not fall on the Satar of the person making ghusl. It is permissible to make ghusl while naked, but one should never face the Qibla, nor face the back to the Qibla in this condition.

4. One should try not to urinate in the place where ghusl is made.

QUESTIONS.

1. Explain the method of making ghusl?
2. Will ghusl be made if a person fell into a river, or got caught in the rain, due to which his entire body got wet?
3. Will it be permissible for a person to perform salaah if he did not make wudhu when he made ghusl?
4. What is the law regarding talking while making ghusl, and facing the Qibla while making ghusl?
5. What are the Sunan of ghusl?
6. How many Faraa'idh are there in ghusl, and when if ghusl Fardh?
7. What is the law regarding making ghusl on Shabe Baraat?

TAYAMMUM.

What is Tayammum?

In Arabic, the word Tayammum means ‘to make an intention’. In the Shari’ah, it means to use pure soil instead of water when a person is in need of wudhu or ghusl.

The method of making Tayammum.

Strike both hands on the ground, and then pass the hands over the entire face in such a way that no part of the face is left untouched. If extra sand remains on the hands, then it should be blown away and dusted off.

Thereafter, the hands should again be struck on the ground and passed over both arms, including the elbows. This should be started at the fingers of the hands. Firstly, the four fingers (excluding the thumb) of the left hand must be passed over the bottom of the right hand, starting from the fingers, and ending at the elbow. In this way, Masah is made of the bottom of the right hand.

Then the palm of the left hand must be used to pass over the top of the right hand, starting from the elbow of the right hand. The palm should be drawn towards the fingers, and finally the inside of the thumb of the left hand must be passed over the top of the thumb of the right hand. From this point on, the right hand will now be passed over the left in the same way.

Rings will have to be moved on the finger, or completely removed. Khilaal must be made of the fingers so that no part is left untouched. This is the only method of making Tayammum.

The Faraa’idh of Tayammum.

There are three Faraa’idh of Tayammum.

1. To make the intention, i.e. to be purified from Hadath Asghar or Hadath Akbar.
2. Passing the hands over the face after striking them on pure soil.
3. Passing the hands over the forearms and elbows after striking them on pure soil.

Reasons for making Tayammum.

Tayammum can be made when:

1) Water is at a distance of 2¾ km away.
2) Personal experience or an expert doctor tells one that the use of water will make an illness worse.
3) There is so little water that a person will not have any water to drink if he has to make wudhu.
4) There is no rope and bucket to remove water from a well.
5) A person is unable to get the water, and there is none to get it for him.
6) There is a danger of missing the Eid or Janaazah salaah.

Those things with which Tayammum is permissible.

- Clean soil
- Stone
- Baked and unbaked bricks.
- Walls made of bricks (baked or unbaked), lime, stone or mud.
- Baked and unbaked clay utensils that are not painted or oiled.

It is not necessary for these things to have dust on them before making Tayammum.

Tayammum can be made on items like cloth, wood, etc when they are covered with thick dust. This means that dust should

fly off when the hand is struck on the item, so that it adheres to the hand. Otherwise, the hands should leave a print on the item.

Those things with which Tayammum is not permissible.

Wood	Iron	Glass
Lime	Gold	Silver
Copper	Brass	Aluminium
Tin	Zinc	Wheat
Barley	All foods	Cloth
Ash		

It must be remembered that Tayammum can only be made with things that do not burn or melt, and are from sand. It is **not** permissible to make Tayammum with things that can burn or melt.

Those factors that will cause the Tayammum to break.

- All those factors that cause wudhu to break (Nawaaqidh of wudhu), will also cause Tayammum to break.
- The Tayammum for ghusl will only break by Hadath Akbar.
- When the reason for making Tayammum ceases e.g. if Tayammum was made because water was not available, it will break as soon as water is becomes available. Similarly, if Tayammum was made because of some illness, it will break as soon as the illness is cured.

The period of Tayammum.

Tayammum can be made for as long as the reason persists. Therefore, there will be no harm in making Tayammum for a year if the reason lasts that long.

Explanation.

A) If a person is in a place where there is no water, but someone tells him that water is less than 2¾ km away, or he is certain that the water is less than 2¾ km away, he will have to get the water to make wudhu. He cannot make Tayammum.

However, he may make Tayammum if there is none to tell him how far the water is, if he has no way of knowing how far water may be, of if he knows that water is further than 2¾ km away.

B) As long as a person's Tayammum does not break, he may perform salaah as often as he pleases, even if it be Fardh or Nafl salaah. He may also recite the Qur'aan, perform the Janaazah salaah, make Sajdah Tilaawah, and all other acts of worship.

C) One Tayammum will suffice for a person who is in need of wudhu and ghusl. He will not have to make Tayammum twice.

D) It is incorrect to make Tayammum to touch the Qur'aan when water is available.

E) If after making salaah with Tayammum, a person found water within the time of that particular salaah, it is not necessary for him to repeat the salaah. The salaah performed with Tayammum will be correct.

F) If water is less than 2¾ km away, but a person will miss the time for the salaah if he has to get the water, he will still have to get the water and make wudhu. If he does miss the time for the salaah, he will have to perform the Qadha salaah after making wudhu.

G) If the water is not enough to carry out the Sunan of wudhu, but will only suffice for the Faraa'idh, then just the Faraa'idh

must be made. If will not be permissible to make Tayammum instead.

Therefore, the face, arms and feet must only be washed once each, and Masah of the head must be made. It will then not be necessary to gargle the mouth and rinse the nose.

H) If a person's body or clothes are impure, and he needs to make wudhu, but the water is insufficient for both, then he should use the water to wash off the Najaasat from the clothes or body. He will then make Tayammum in place of the wudhu.

I) If any Najaasat (like urine) dried up in the sun after falling on the ground, and even lost it's smell, the ground will be regarded as being pure. It will then be permissible to perform salaah on this ground. However, Tayammum cannot be made on this ground.

QUESTIONS.

1. What is the meaning of Tayammum?
2. What is the method of performing Tayammum?
3. How many Faraa'idh are there in Tayammum, and what are they?
4. When will it be permissible to make Tayammum?
5. With what can Tayammum be made?
6. When will Tayammum be broken?
7. How many salaahs can be performed with one Tayammum?
8. What is the time period of a Tayammum?
9. Is there any difference between the Tayammum for wudhu and the Tayammum for ghusl?
10. Will it be permissible to make Tayammum when there is a fear of the time for a salaah expiring?

CERTAIN TERMS IN THE SHARI'AH.

The definitions of certain terms will be given. You must learn these, and understand what they mean. The words to be defined are Fardh, Waajib, Sunnah Mu'akkadah, Sunnah Ghair Mu'akkadah, Nafl, Mubaah, Haraam, Makrooh Tahreemi, Makrooh Tanzeehi.

AIN AND KIFAAYAH.

The acts of Shari'ah are normally such that they have to be carried by every person. When one person carries out the act, it will not mean that the other person does not have to. If such an action is Fardh, it will be called Fardh Ain. If it is Waajib, it will be called Waajib Ain. If it is Sunnah, it will be called Sunnah Ain.

There are also those acts that do not have to be carried out by every person. It has to be carried out by a community of people. Therefore, if some Muslims carry it out, the others do not have to do it. If no person from the community carries out the act, the entire community will be sinful. If such an act is Fardh, it will be called Fardh Kifaayah. If it is Waajib, it will be called Waajib Kifaayah. If it is Sunnah, it will be called Sunnah Kifaayah.

Therefore, Fardh, Waajib and Sunnah are of these two types.

FARDH.

A Fardh is that obligatory act, which is taken from a clear and definite source (Qat'ee Daleel). The person who rejects this becomes a Kaafir. The person who neglects it without any excuse will be a sinner, and will suffer punishment. Examples of this are the five daily salaah, and fasting in Ramadhaan.

FARDH AIN.

This is that Fardh act, which is obligatory on every Muslim, e.g. salaah, fasting, Hajj, zakaah, Islaamic beliefs, learning the Faraa'idh and practising on them.

FARDH KIFAAYAH.

This is that Fardh, which all Muslims will not have to do if some of them carry it out. However, if none carried it out, everyone will be sinful. Examples of Fardh Kifaayah are the Janaazah salaah, becoming ulema.

WAAJIB.

This is that compulsory act, which is taken from a source that is not absolutely clear and definite (Dhanni Daleel). The person who rejects this will not become a kaafir. The person who neglects it without an excuse will be a sinner and will suffer punishment. Examples of these are the Witr salaah and the two Eid salaahs.

WAAJIB AIN.

This is that Waajib act, which is compulsory on every Muslim, e.g. salaah with Jamaa'ah, Witr salaah, the two Eid salaahs, etc.

WAAJIB KIFAAYAH.

This is that Waajib act, which will not be compulsory on everyone if some Muslims carry it out. However, all will be sinful if none carry it out. An example of this is the propagation of Islaam.

SUNNAH MU'AKKADAH.

This is that act, which Nabi (sallAllaahu-alayhi-wa-sallam) always did, commanded that it be done, or never left out without an excuse. It is a sin to neglect these acts without an excuse. There are many examples of this. One of them is the two rakaahs of Sunnah before the Fardh of Fajr.

SUNNAH GHAIR MU'AKKADAH.

This is an act that Nabi (sallAllaahu-alayhi-wa-sallam) did most of the time, but which he sometimes left out without an excuse. A person will gain more reward for this act than he would gain for a Mustahab act, but will not be sinful if he leaves them out.

SUNNAH AIN.

This is that act, which is Sunnah for every Muslim. Generally all Sunan are of this type.

SUNNAH KIFAAYAH.

This is that Sunnah, which, if done by a few Muslims, the others will not have to carry it out. If none do it, they will all be sinful. An example of this is the I'tikaaf during the last ten nights of Ramadhaan.

NAFL (MUSTAHAB).

This is that act, the virtue of which is proven in the Shari'ah. A person will gain Thawaab by carrying it out, but will not be punished for neglecting it.

MUBAAH.

This is that act which can either be carried out or left out. Neither is there Thawaab in carrying it out, nor is there punishment for neglecting it.

HARAAM.

This is that forbidden act, which is taken from a clear and definite source (Daleel Qat'ee). The person who rejects it will become a kaafir. The person who carries it out will be a sinner, and will suffer punishment. Examples of this are lying, stealing, drinking liquor, interest, carrying tales, etc.

MAKROOH TAHREEMI.

This is that forbidden act, which is taken from a source that is not absolutely clear and definite (Daleel Dhanni). The person who rejects this will not become a kaafir.

MAKROOH TANZEEHI.

This is that act which is sinful to carry out, and which will bring Thawaab if left out.

MUDRIK.

This is the person who performed all the rakaahs, from the beginning to the end, behind the Imaam.

MASBOOQ.

This is the person who missed one or more of the beginning rakaahs behind the Imaam.

LAAHIQ.

This is that person who initially joined the Imaam in salaah, but consequently missed some or all of the rakaahs behind the Imaam. This may have happened because of him falling asleep, or due to some Hadath Asghar.

QUESTIONS.

1. What is the difference between Fardh and Waajib?
2. How many types of Sunnah are there? What are the definitions of these?
3. What are the meanings of Mustahab and Mubaah? What is the difference between the two?
4. What is the opposite of Fardh?
5. How many types of Makrooh are there? Which one is the opposite of Waajib?
6. What is the meaning of Makrooh Tanzeehi?
7. What is the difference between Fardh Ain and Fardh Kifaayah? Is Ain and Kifaayah only found in Fardh, or are they found in Sunnah and Waajib as well?

ACTS OF WORSHIP.

OUR CONVICTION.

You have already believed in "Laa Ilaaha IllAllaah", and you have accepted Hadhrat Muhammad (sallAllaahu-alayhi-wa-sallam) as being true. You also understand the meaning of the Kalimah "Laa Ilaaha IllAllaah". You have stated this pure Kalimah with your tongues. You know very well that this means you have admitted to Allaah, "Oh Allaah! I will worship You only. I will live my life according to Your command."

By saying "Muhammadur Rasulullaah", you are convinced that the method of worship that Nabi (sallAllaahu-alayhi-wa-sallam) showed us is the true method of worshipping Allaah. You are now also convinced that Allaah's commands that Nabi (sallAllaahu-alayhi-wa-sallam) taught are the best and true commands. The way to please Allaah is to follow what Nabi (sallAllaahu-alayhi-wa-sallam) showed us this is the best and most true way.

We will therefore worship Allaah in the true manner that Nabi (sallAllaahu-alayhi-wa-sallam) taught us. We will follow the true way that Nabi (sallAllaahu-alayhi-wa-sallam) showed us to please Allaah. We will live our lives according to the commands that Nabi (sallAllaahu-alayhi-wa-sallam) taught us.

QUESTIONS.

1. What is the true and pure Kalimah?
2. What have you admitted to Allaah?
3. Who showed you the manner of worshipping Allaah?
4. How will you please Allaah?

SALAAH.

After the Kalimah, salaah is the root of all good acts. Allaah has commanded people to perform salaah so that:

- They always remember Him.
- Fear for Allaah always remains within their hearts.

- Allaah’s mercy and love stays in their thoughts.
- They stay away from evil.

Salaah is Fardh upon every male and female Muslim, whether he is rich or poor, old or young, sick or healthy. Salaah is not excused at any time. If we cannot perform salaah standing, we are allowed to sit. If we cannot perform salaah sitting, we may do so while lying down. However, we cannot leave out salaah under any condition. By performing salaah, we will be able to remember Allaah.

Allaah has promised Jannah and the best bounties of Jannah for those who perform salaah. Allaah will make these people successful in this world and in the Hereafter. They will be very happy on the Day of Qiyaamah.

Allaah becomes very angry with those who do not perform their salaah. Allaah will throw these people into Jahannam, where they will be given blood and puss to drink. They will be extremely ashamed and worried on the Day of Qiyaamah.

After the Kalimah, Nabi (sallAllaahu-alayhi-wa-sallam) first taught people salaah. After declaring prophethood, Nabi (sallAllaahu-alayhi-wa-sallam) performed salaah with Hadhrat Jibra'eel (A.S). Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) always performed salaah, and stressed that others also perform their salaah.

Nabi (sallAllaahu-alayhi-wa-sallam) mentioned that people will first be asked about salaah on the Day of Qiyaamah. A person will then be successful if he performed his salaah. Otherwise, he will be destroyed.

When our Nabi (sallAllaahu-alayhi-wa-sallam) left this world, the last advice he gave to those coming to see him, was about the importance of salaah. Nabi (sallAllaahu-alayhi-wa-sallam) and the Sahaaba (RadhiyAllaahu-anhum) never neglected their salaah even in the most difficult situations.

They performed their salaah even though the kuffaar used to stop them from performing salaah. They never even neglected their salaah during battles, when swords were flashing. During the time of Nabi (sallAllaahu-alayhi-wa-sallam), there was not a single person who did not perform salaah after becoming a Muslim.

All the Ambiya (Alayhimus Salaam) received the command to perform salaah. They all performed salaah and also encouraged others to do so. You can now understand the importance of performing salaah.

QUESTIONS.

1. What command did Allaah give so that people could always remember Him, and so that they stay away from evil?
2. What has Allaah promised for those who perform their salaah?

FASTING.

Allaah has made fasting obligatory to reform our Nafs. Look! While Allaah wants something for us, our Nafs wants something else. While Allaah forbids you from so many things, your Nafs wants you to do those actions. There are also so many things that Allaah commands you to do, whereas your Nafs stops you. Allaah wants you to do so many things, whereas your Nafs does not allow you to do these.

Allaah has commanded that we fast for the month of Ramadhaan every year so that this strength of the Nafs is broken, and people begin to fear Allaah and become pious.

Just as fasting is obligatory for us, it was also obligatory for the people before us. This command started with Hadhrat Aadam (A.S), and is still practised till today. The Ambiya (Alayhimus Salaam) fasted, and they even commanded their followers to fast.

Hadhrat Moosa (Alayhis Salaam) fasted for forty days when he went to Mount Toor to receive the Torah. Similarly, Hadhrat Isa (Alayhis Salaam) also fasted in the forest for forty days.

When the month of Ramadhaan comes, the doors of Jannah are all opened, and the doors of Jahannam are closed. All the(rebellious) Shayateen are then tied up.

One of the benefits of fasting is that a person thinks of other people's hunger when they become hungry. He thinks that since he cannot bear the hunger for one day, how can the poor bear this hunger every day? Fasting creates the ability to appreciate all the bounties and comforts that Allaah gives.

Only a person who has experienced hunger and thirst can really be of help to the poor and needy. As a result of this, a fasting person becomes worthy of feeding the hungry, giving drink to the thirsty, and fulfilling needs.

Nabi (sallAllaahu-alayhi-wa-sallam) also said, "One of the doors of Jannah is called "Rayyaan". On the Day of Qiyaamah, only those who fasted will be allowed to enter from this door. It will be asked, "Where are those who fasted?" When this announcement is made, those who fasted will all rise up and enter into Jannah from this door.

There are many more virtues of fasting, which you may read in bigger books. The anger of Allaah and His Rasul (sallAllaahu-alayhi-wa-sallam) will be on the person who neglects this responsibility of his, and does not fast; even though he has no Shar'ee excuse.

Nabi (sallAllaahu-alayhi-wa-sallam) said in a hadith, "The person who missed a single fast of Ramadhaan without an excuse, will never be able to make up for the fast even though he fasts for his entire life."

QUESTIONS.

1. Why did Allaah make fasting obligatory for us?
2. Was fasting also Fardh for the people before us?
3. What are the virtues of fasting?
4. What did Nabi (sallAllaahu-alayhi-wa-sallam) say about those who fast?
5. What did Nabi (sallAllaahu-alayhi-wa-sallam) say about the punishment of those who do not fast?

ZAKAAH.

Just as Allaah commanded us to perform salaah and fast for our own good, He has also told us to care for the poor. Allaah has commanded us to help the poor, feed the hungry, clothe those without clothing, look after the orphans, attend to the needs of needy widows, and help people to pay off their debts.

Allaah has shown us a method whereby no person will be hungry, no person will be naked, and no person will have money problems. This method is called zakaah.

By giving zakaah, the love for wealth diminishes in a person’s heart, while the love for Allaah increases. Zakaah also causes miserliness and greed to disappear from the heart, while creating generosity therein. The heart of a person giving zakaah begins to shine with Allaah’s light, and there are blessings (Barakah) in his wealth.

<u>Look</u>! All the wealth that a person has is because of Allaah’s favour. Whomsoever Allaah wills, He makes rich and wealthy. Whomsoever he wills, He makes him poor and needy. Allaah can increase your sustenance, or decrease it. If you turn your face away from Him and become miserly, you should remember that miserliness can never make you rich. If you spend your wealth as Allaah wants you to, you will never become needy.

Our hearts must be filled with fear for Allaah. We must remove the fear for poverty from our hearts and replace it with the firm conviction that, by giving zakaah, Allaah will give us blessings and increase in this world, and the greatest rewards in the Hereafter.

However, Allaah and His Rasul (sallAllaahu-alayhi-wa-sallam) will be very displeased with the person who does not pay his zakaah because of miserliness and greed.

Nabi (sallAllaahu-alayhi-wa-sallam) said, “When a person has gold or silver, but does not pay the zakaah, sheets of fire will be prepared for him. His forehead, sides and back will then be branded with these. When these sheets become cold, they will be reheated in the fire of Jahannam, and he will be branded over and over again.”

QUESTIONS.

1. What is the method whereby no person will be hungry, none will be naked, and none will have money problems?
2. With what will miserliness, greed and love for wealth be removed from our hearts?

3. When will we have blessings in out sustenance and in our wealth?
4. What did our Nabi (sallAllaahu-alayhi-wa-sallam) say about people who do not pay zakaah?

HAJJ.

Allaah has made Hajj Fardh on the rich Muslims, just as He has made salaah, fasting and zakaah Fardh on them.

Look! Allaah has commanded people to perform the five daily salaah in the local Masjid so that people are aware of the conditions of people nearby. Allaah has then stressed that the Jumu'ah salaah be performed in the Jaami'ah Masjid of a town so that people may mix with all the people of their town. Allaah has also commanded that the two salaahs of Eid be performed at the Eid Gaah so that the people of a few towns may become aware of the conditions of each other. In the same way, Allaah has commanded the Hajj so that Muslims of the entire world can be aware of each other's situation.

A person who performs Hajj will be purified from sins just as a furnace purifies iron from dirt. Severe warnings have been stated in the Ahadeeth about those who do not perform Hajj when they have to.

Nabi (sallAllaahu-alayhi-wa-sallam) said, "If a person dies without performing Hajj, even though no need, no oppressive king, and no severe illness stops him, he may die as he pleases. He may die as a Jew or a Christian."

QUESTIONS.

Explain the importance of Hajj and the warning for not performing Hajj.

TEST UPON TEST.

Although Abu Taalib never became a Muslim, he supported Nabi (sallAllaahu-alayhi-wa-sallam) on every occasion. The kuffaar once told him, "Our hearts really grieve over the difficulties that you people are suffering, but we have no option. Your Muhammad (sallAllaahu-alayhi-wa-sallam) speaks ill of our idols. Tell him that if he wants the wealth, we will give him all our wealth. If he wants to be a king, we will bow our heads and let him rule. If he wants women, we will give him the most beautiful women in Arabia. He may chose whom he likes. All we want is that he stops speaking ill of our idols."

When Abu Taalib informed Nabi (sallAllaahu-alayhi-wa-sallam) about what these people had to say, Nabi (sallAllaahu-alayhi-wa-sallam) sighed deeply and said, "Oh my uncle! You have suffered much hardship because of me. If you are tired, I suggest that you now take a rest. However, what Muhammad is saying is not the voice of Muhammad. This is the message of Allaah. Let alone wealth and kingdom, if they even place the sun in my one hand and the moon in my other hand, Muhammad will not even move a hair's breadth from Allaah's word."

Look! The worst thing is that a person wants to do good, but people think that this is evil.

Remember! Kingdom is limelight for a few days, but truthfulness will last forever. Wealth is foam that moves about, but piety and good will not come to an end.

AN EXAMPLE OF TRUTHFULNESS.

The boycott did not end after three years had already passed. Even the kuffaar were tired of the boycott, but they would not take back their word. One day, Nabi (sallAllaahu-alayhi-wa-

sallam) told his uncle Abu Taalib, “Tell the kuffaar that termites have eaten every letter of the boycott pledge. Only Allaah’s name remains on it.” This pledge was hung inside the Kaa'ba with so much care, that no person was even allowed to look at it. It was a miracle of Nabi (sallAllaahu-alayhi-wa-sallam) that he knew this.

Abu Taalib went to the kuffaar and said, “Today, something has been decided. If what I say is true, you people must stop the boycott. Otherwise (if it is false), I will stop helping Muhammad (sallAllaahu-alayhi-wa-sallam).” When he told them what Nabi (sallAllaahu-alayhi-wa-sallam) had said about the pledge, they were very surprised, and rushed to the Kaa'ba. When they took the pledge off the wall and opened it, they found that it was blank, except for the name of Allaah.

The blankness of the paper told them that they should open the blind eyes of their minds and recognise the truth. Just as the paper was blank, falsehood will also disappear, and only Allaah will remain. They made the pledge on falsehood, but Allaah’s pledge will always be true.

Look! Never complain about your difficulties to helpless humans. Remain devoted to Allaah, and He will certainly help you.

THE YEAR OF SORROW.

A few days after being released, two great blows struck Nabi (sallAllaahu-alayhi-wa-sallam). First, his uncle Abu Taalib passed away. Three days later, his wife, Hadhrat Khadeeja (RadhiyAllaahu-anhaa) also passed away. These two always helped Nabi (sallAllaahu-alayhi-wa-sallam) greatly.

Hadhrat Khadeeja (RadhiyAllaahu-anhaa) was the first to accept Islaam and sacrificed everything for Islaam. She spend all her wealth on Islaam and the Muslims, and chose to be poor. She accepted every difficulty as a pleasure in Allaah’s path.

The people of Makkah has tremendous respect for Abu Taalib, due to which they allowed Nabi (sallAllaahu-alayhi-wa-sallam) to live in Makkah. Now the time came when Nabi (sallAllaahu-alayhi-wa-sallam) had none to protect him in Makkah. Now the kuffaar began to openly hurt Nabi (sallAllaahu-alayhi-wa-sallam).

When Hadhrat Khadeeja (RadhiyAllaahu-anhaa) passed away, Nabi (sallAllaahu-alayhi-wa-sallam)'s home lost it's anchor. The grief of Nabi (sallAllaahu-alayhi-wa-sallam)'s young daughters added to his grief.

At the same time, Nabi (sallAllaahu-alayhi-wa-sallam) tirelessly propagated Islaam and suffered the severe hardships, which the kuffaar placed on him. Since there was so much grief and sorrow during this year, Nabi (sallAllaahu-alayhi-wa-sallam) called it the Year of Sorrow (Aamul Huzn). Nabi (sallAllaahu-alayhi-wa-sallam) was then fifty years old.

QUESTIONS.

1. What did the kuffaar say to Abu Taalib?
2. What reply did Nabi (sallAllaahu-alayhi-wa-sallam) give?
3. What is wealth like?
4. How long did the boycott last?
5. What was one of Nabi (sallAllaahu-alayhi-wa-sallam)'s miracles during the period of the boycott?
6. Which year was the Aamul Huzn?
7. What was the age of Nabi (sallAllaahu-alayhi-wa-sallam) in that year?

MI'RAAJ.

One day, ten years in prophethood (Nabuwwa), Nabi (sallAllaahu-alayhi-wa-sallam) was resting in the house of Ummu Haani (RadhiyAllaahu-anhaa). Suddenly, Hadhrat Jibra'eel (A.S) appeared before him. Hadhrat Jibra'eel (A.S) was the angel who had first come to Nabi (sallAllaahu-alayhi-wa-sallam) in the cave of Hira. Thereafter, he brought many verses of the Qur'aan to Nabi (sallAllaahu-alayhi-wa-sallam).

By Allaah's command, he brought a fast animal by the name of Buraaq. He made Nabi (sallAllaahu-alayhi-wa-sallam) ride the Buraaq, and they left for Masjidul Aqsa, which is in Palestine. This Masjid was the first Qibla of the Muslims.

All the previous Ambiya (Alayhimus Salaam) were already there by Allaah's command. Nabi (sallAllaahu-alayhi-wa-sallam) led them all in two rakaahs of salaah, due to which Nabi (sallAllaahu-alayhi-wa-sallam) got the title of Imaamul Ambiya (the Imaam of all the Ambiyaa). Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) went to the seven heavens and even further. He travelled through Jannah and Jahannam, and returned to Makkah after talking to Allaah.

This journey is called the Mi'raaj. It was on this night that Allaah gave the gift of five salaah to the ummah of Rasulullaah (sallAllaahu-alayhi-wa-sallam). This entire physical journey took place on the same night, while Nabi (sallAllaahu-alayhi-wa-sallam) was awake (not in a dream). This was one of the great miracles of Nabi (sallAllaahu-alayhi-wa-sallam). No other Nabi or Rasool has ever had this privilege.

Salaah was made Fardh on this night. Salaah is like the Mi'raaj of every Muslim, because the Muslim speaks to Allaah while he performs salaah.

Look! Salaah is the Mi'raaj of the Mu'mineen because they speak to Allaah when performing salaah.

ISLAAM IN MADINAH MUNAWWARA.

Islaam is a light, and everything else is darkness. Darkness is scary and has thousands of calamities with it. Darkness wants to overcome light, but a single ray of light is sufficient to get rid of darkness. The kuffaar and their darkness of kufr tried very hard to destroy the light of Islaam, but when Islaam enters any heart, the heart is filled with light. This light then shines brightly and lights up other hearts as well.

In short, all the difficulties and hardships could not stop Islaam from spreading. It spread beyond the boundaries of Makkah and began to light up other places as well. Madinah is a town 250 miles away from Makkah. The light of Islaam reached the homes of Madinah, and the people began to accept Islaam.

Before the coming of Islaam, Madinah was called Yathrib. The people living there were Mushrikeen, who worshipped idols. There were two tribes living there, the Aws and the Khazraj. There were also Jewish tribes living in and around Madinah. These tribes were the Banu Quraizah, the Banu Nadheer, and the Banu Qaynuqa.

The first to accept Islaam from these people were six people from the Khazraj tribe, who came to Makkah for Hajj. The following year, twelve people became Muslims in the first Bay'ah (pledge) at Aqaba. Upon their request, Nabi (sallAllaahu-alayhi-wa-sallam) sent Hadhrat Mus'ab bin Umair (RadhiyAllaahu-anhu) to Madinah to teach Islaam to the people.

After the third year, 72 men and two women from Madinah accepted Islaam at the hands of Nabi (sallAllaahu-alayhi-wa-sallam) during the Hajj period. This group requested Nabi (sallAllaahu-alayhi-wa-sallam) to live in Madinah.

THE HIJRAH (MIGRATION).

It was the thirteenth (13th) year of Nabuwwah (prophethood). Nabi (sallAllaahu-alayhi-wa-sallam) was already 53 years old, and people were carrying out what was decided. Already many Sahaaba (RadhiyAllaahu-anhum) had migrated to Madinah. This migration was like death to the kuffaar of Makkah.

The kuffaar tried to stop the Muslims from migrating, but nothing can stop the person who has decided to migrate for Allaah. After most of the Sahaaba (RadhiyAllaahu-anhum) had already left, it was time for Nabi (sallAllaahu-alayhi-wa-sallam) to leave. The kuffaar were very worried. They knew that Islaam did not stop despite their efforts. They now feared that Islaam will become extremely powerful in Madinah, where there is none to stop it. They greatly feared that they would then lose the power they enjoyed in the area.

The leaders of the kuffaar held a meeting to decide what to do. After much discussion, they finally decided that a person from every family present himself with a weapon that night. They were all then to cut the root of Islaam, i.e. martyr Nabi (sallAllaahu-alayhi-wa-sallam). However, they did not realise that the voice of Nabi (sallAllaahu-alayhi-wa-sallam) was actually the voice of Allaah. Allaah had planted the tree of Islaam, and Allaah was there to help him.

Allaah informed Nabi (sallAllaahu-alayhi-wa-sallam) about this meeting of the kuffaar, and Allaah commanded Nabi (sallAllaahu-alayhi-wa-sallam) to migrate to Madinah that very night. Nabi (sallAllaahu-alayhi-wa-sallam) passed the news on to Hadhrat Abu Bakr (RadhiyAllaahu-anhu), who had already kept two camels and the journey’s provisions ready. He was only waiting for Allaah’s command.

When the night came, it was very dark. According to their plan, the kuffaar surrounded the house of Nabi (sallAllaahu-alayhi-wa-sallam).

Look! What a critical time! All the kuffaar are ready to martyr Nabi (sallAllaahu-alayhi-wa-sallam), and none in Makkah is there to help. Of course, the best Helper is Allaah.

As the night progressed, Nabi (sallAllaahu-alayhi-wa-sallam) told Hadhrat Ali (RadhiyAllaahu-anhu) to lie in his bed so that the kuffaar will think that Nabi (sallAllaahu-alayhi-wa-sallam) is till in the house if they have to look in. He also instructed Hadhrat Ali (RadhiyAllaahu-anhu) to return all the trusts that people had kept with Nabi (sallAllaahu-alayhi-wa-sallam). Nabi (sallAllaahu-alayhi-wa-sallam) also told him that he should then join them in Madinah.

Hadhrat Ali (RadhiyAllaahu-anhu) had so much trust in Nabi (sallAllaahu-alayhi-wa-sallam) that he immediately got into the bed. He was not at all scared that the kuffaar were preparing to kill the person sleeping in the same bed.

Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) left the house in the shade of Allaah's protection. He reached the door, and then stepped out reading Surah Yaaseen. He stepped out right in front of the kuffaar and blew dust in their eyes. Allaah made it such that they were all blinded. After a while, the kuffaar burst into the house to carry out their plan. When they got in, they were shocked and embarrassed to find that all their plans were wasted. They then immediately informed their leaders about the situation.

In the meantime, Nabi (sallAllaahu-alayhi-wa-sallam) had already left for Madinah with Hadhrat Abu Bakr (RadhiyAllaahu-anhu). As Nabi (sallAllaahu-alayhi-wa-sallam) was leaving Makkah, he looked back and said, "Oh sand of Makkah! You were the most beloved thing in the world to me. However, I am now forced to leave."

The night was already ending when Nabi (sallAllaahu-alayhi-wa-sallam) left Makkah, and they reached a mountain as the morning approached. The mountain was called Thaur. If Nabi (sallAllaahu-alayhi-wa-sallam) had to travel any further to

Madinah, the danger existed that the kuffaar would catch up with him. Therefore, Nabi (sallAllaahu-alayhi-wa-sallam) and Hadhrat Abu Bakr (RadhiyAllaahu-anhu) stayed over in a cave on this mountain.

Now listen to what was happening in Makkah. When the kuffaar saw that Nabi (sallAllaahu-alayhi-wa-sallam) was not coming out of the house the next morning, they became worried. They then searched his house to look for him. However, by Allaah's favour, he was then long gone. The kuffaar sent people in all directions to search for Nabi (sallAllaahu-alayhi-wa-sallam). They also made the announcement that the person who captures Nabi (sallAllaahu-alayhi-wa-sallam) will receive a reward of a hundred camels.

Many Mushrikeen set out to search for Nabi (sallAllaahu-alayhi-wa-sallam) after hearing this announcement. Some Mushrikeen even reached the cave where Nabi (sallAllaahu-alayhi-wa-sallam) and Hadhrat Abu Bakr (RadhiyAllaahu-anhu) hid.

As they got close to the cave, Hadhrat Abu Bakr (RadhiyAllaahu-anhu) feared that the Mushrikeen must not discover them in the cave. Nabi (sallAllaahu-alayhi-wa-sallam) told him, "Do not fear, Allaah is with us." The Mushrikeen noticed that a spider's web spread across the entrance of the cave, and a pigeon had laid her eggs there as well. They therefore thought than no person could ever be there, so they left.

Nabi (sallAllaahu-alayhi-wa-sallam) and Hadhrat Abu Bakr (RadhiyAllaahu-anhu) stayed in the cave for three days. During the three days, Hadhrat Abu Bakr (RadhiyAllaahu-anhu)'s daughter, Hadhrat Asmaa (RadhiyAllaahu-anhaa), used to bring food for two. Every night, Hadhrat Abu Bakr (RadhiyAllaahu-anhu)'s son, Hadhrat Abdullaah (RadhiyAllaahu-anhu), used to bring them the news of Makkah.

The two left the cave after three days, each one riding a camel. However, the kuffaar were still trying to capture them. A person

by the name of Suraaqa, saw Nabi (sallAllaahu-alayhi-wa-sallam) leaving the cave, and ran after them on his horse. His horse tripped, causing him to fall to he ground. However, he was greedy for the reward of a hundred camels, due to which he got up and again rode after them.

When he got very close to them, his horse sank in the ground. Now Suraaqa lost all hope of the reward. As soon as Rasulullaah (sallAllaahu-alayhi-wa-sallam) looked at the horse, it immediately rose out of the ground. Folding his hands, Suraaqa told Nabi (sallAllaahu-alayhi-wa-sallam) that he may have all his possessions. Nabi (sallAllaahu-alayhi-wa-sallam) told him that all he wanted was for Suraaqa to be a Muslim. When Suraaqa refused to accept Islaam, Nabi (sallAllaahu-alayhi-wa-sallam) told him that he would not take anything from him.

As they proceeded for Madinah, they passed by the house of an old woman. The woman had a few goats, which could not give any milk. Nabi (sallAllaahu-alayhi-wa-sallam) stopped at the house and, when he passed his hands over the udders of the goats, milk flowed out. When the old lady told her husband about this, they were both convinced that the two men were accepted in Allaah's sight. A few days after Nabi (sallAllaahu-alayhi-wa-sallam) reached Madinah, the old couple arrived in Madinah and were blessed with the wealth of Islaam and Imaan.

Nabi (sallAllaahu-alayhi-wa-sallam) left Makkah on the first of Rabbee'ul Awwal, 13 years after Nabuwwa. He stayed in the cave of Thaur for three days, and left the cave on the fourth of Rabee'ul Awwal. On the road to Madinah is a place called Quba, where Nabi (sallAllaahu-alayhi-wa-sallam) stayed for 14 days. A Masjid was built there, and Nabi (sallAllaahu-alayhi-wa-sallam) himself helped the Muslims in the building work. This was the first Masjid built in Islaam, which known as Masjid Quba.

Nabi (sallAllaahu-alayhi-wa-sallam) then left Quba and arrived in Madinah on a Friday, the 27^{th} of Rabee'ul Awwal.

THE HIJRI CALENDAR.

This calendar begins from the time Nabi (sallAllaahu-alayhi-wa-sallam) made Hijrah. Hadhrat Umar (RadhiyAllaahu-anhu) introduced this calendar during his Khilaafah. The years of this calendar begin with Muharram and end with Dhul Hijjah.

QUESTIONS.

1. What are the names of Hadhrat Abu Bakr (RadhiyAllaahu-anhu)'s son and daughter?
2. How was Nabi (sallAllaahu-alayhi-wa-sallam) saved from being captured by the kuffaar?
3. Which was the first Masjid in Islaam, and what is it's name?

AFTER THE HIJRAH.

NABI (sallAllaahu-alayhi-wa-sallam) IN MADINA.

Every home in Madinah was full of joy. Every child was singing, "Congratulations to the people of Madinah! The full moon of Islaam has come. Thanks to Allaah that the moon has arrived."

Every person in Madinah wished that this wealth should come to his house. Nabi (sallAllaahu-alayhi-wa-sallam) left his camel to walk by herself, so that he would stay wherever the camel sits. Allaah made the camel stop by the house of Hadhrat Abu Ayyoob Ansaari (RadhiyAllaahu-anhu). He most deserved the honour that Nabi (sallAllaahu-alayhi-wa-sallam) stay by him because he was related to Nabi (sallAllaahu-alayhi-wa-sallam).

A Masjid was also built at the place where the camel stopped. This Masjid is called Masjidun Nabawi. May Allaah's special blessings and mercy be on Nabi (sallAllaahu-alayhi-wa-sallam).

NEW HARDSHIPS.

THE MANY GROUPS IN MADINA.

There were two nations living in Madinah, the idol-worshippers, and the Jews. Most of the idol-worshippers became Muslims. They were called the Ansaar. However, most of the Jews remained on their religion.

There was also a third group, which came into existence. These were people who pretended to be Muslims, but they were actually kuffaar. They are called the Munafiqeen (hypocrites).

After reaching Madinah, the Muslims did enjoy freedom, because they had a place to live, and carry out their acts of worship freely. However, there was no decrease in the hardships. In Makkah, it was only the Mushrikeen who were enemies to the Muslims. In Madinah, they now had the Jews as another enemy. In Makkah, it was only the Mushrikeen who

opposed them, now other nations also began to oppose them. As Islaam grew, the enemies of Islaam also grew. Eventually, the time came when the entire world became enemies of the Muslims.

ORGANISING THE TOWNS.

LIVING WITH THE JEWS AND THE OTHER KUFFAR, AND THE PEACE TREATY.

The Muhaajireen were strangers to Madinah, and the Ansaar were residents of Madinah. Nabi (sallAllaahu-alayhi-wa-sallam) established a brotherhood between the Muhaajireen and the Ansaar by making each Muhaajir the brother of an Ansaari. These Muslim brothers were to live as real brothers, and were to help each other in everything.

Nabi (sallAllaahu-alayhi-wa-sallam) also preferred to make peace with the kuffaar and Mushrikeen. Therefore, he made a peace treaty with the Jews. The treaty stated:

1. The Muslims and the Jews will not harm each other.
2. If an enemy has to attack Madinah, both parties (Muslim and Jews) will fight them together.
3. Nabi (sallAllaahu-alayhi-wa-sallam) will make the final decision in any dispute in Madinah.

A similar treaty was made with the tribes all neighbouring towns. It was also made clear that Islaam does not like to use the sword unnecessarily.

Remember! We can also live with strangers like we live with our relatives. We can also love them like how we love our relatives.

THE BEGINNING OF THE BATTLES.

Even though the Mushrikeen of Makkah were about 250 miles away from Madinah, they were extremely upset and angry that Islaam was progressing. The progress of Islaam was steadily uprooting idol-worship. They believed that their honour lay in

idol-worship, and that Islaam was taking this honour away from them.

Although the Jews did not worship idols, they used the name of their religion to cheat people into interest and bribery. In this way, they managed to rule over others. They knew that the truth of Islaam would put an end to their evil actions.

Although the Jews had made a peace treaty with the Muslims, the Jewish leaders (like the idol-worshippers of Makkah), could not bear to see the progress of Islaam. The Mushrikeen of Makkah saw this opportunity, and began making plans with the Jews. They also started to incite the neighbouring tribes to oppose Islaam.

Nabi (sallAllaahu-alayhi-wa-sallam) and the Muslims were aware of these plans and set about to stop them. As a result, many battles were fought. The most famous of these are battles were:

- The Battle of Badr.
- The Battle of Uhud.
- The Battle of Ahzaab.
- The Battle of Khaibar.
- The Conquest of Makkah.
- The Battle of Mauta.
- The Battle of Hunain.
- The Battle of Tabook.

Insha Allaah, you will learn the details of these battles next year.

ISLAAMIC CHARACTER.

ALLAAH'S RIGHTS AND MAN'S RIGHTS.

We all have to fulfil the rights of Allaah, Who has created us, as well as the entire universe. We also have to fulfil the rights of Nabi (sallAllaahu-alayhi-wa-sallam), who informed us of Allaah's messages, and who has taught us the good of Deen, as well as the good of this world (Dunya).

In addition to this, we also have to fulfil the rights of our parents, from whom we were born. We have reached this age because of the love and kindness that they showed to us.

We also have to fulfil the rights of our Ustaadh. It was the Ustaadh who took us out of the darkness of ignorance, and placed us in the field of light. He has opened the doors for our progress in Deen and Dunya (this world).

Then there are also the rights of our brothers, sisters and other relatives, which we have to fulfil. They are always helping our parents, and have been good to us from our childhood.

THE MUSLIM WHO FULFILS RIGHTS.

The minimum rights that every Muslim has to fulfil are:

1. To treat every person with honour, and to show good character to him. Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that we must show good character to every person, and that we must treat them well.

2. To help each other in good works, but to abstain from helping in evil acts.

3. Not to start fights, disputes and evil in the country. Allaah has strongly forbidden this in many places of the Qur'aan.

4. To always make an effort that none must be hurt by your hand, your tongue, or by any of your actions. Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that a Mu'min is the one whose evil others do not have to fear.

5. To be just with everyone, whether they be friends or enemies. We must be just, even though our parents, friends or relatives may be hurt by this justice.

   Allaah says in the Qur'aan, **"Oh Mu'mineen! Be steadfast on the truth for Allaah, and people who are witnesses for justice. Let not your enmity for any nation make you unjust. Be just (to everyone at all times). This is closest to Taqwa. Fear Allaah. Allaah is Aware of whatever you do."** [Surah Maa'idah, verse 8]

QUESTIONS.

1. Whose rights do we have to fulfil?
2. How did Nabi (sallAllaahu-alayhi-wa-sallam) describe a Mu'min?
3. What command did Allaah give about justice?
4. In what acts must we help each other, and in what acts must we not help each other?

THE RIGHTS OF ALLAAH.

The rights of Allaah are called Huqooqullah. Examples of these are salaah, fasting, hajj, zakaah. It is Allaah's right that people have to:

- Worship Him.
- That they must not ascribe any partner to Him.
- That they believe in all the Ambiya (Alayhimus Salaam) that He sent.
- That they must act on everything that these Ambiya (Alayhimus Salaam) have taught.
- That they respect and honour them.
- That they seek forgiveness for the sins they commit.

THE RIGHTS OF MAN.

The second type of rights is called Huqooqul Ibaad (the rights of man). Some examples of these have already been mentioned, like the rights children owe to their parents. This includes showing respect to parents, serving them, paying for something they need, etc.

Similarly, the rights we owe to our relatives, neighbours and Ustaadhs are that we respect them, serve them, help them when they need help, and treat them well.

We must treat all other people as humans deserve to be treated. Therefore, we must never attack their honour, and never harm their lives or property.

It is a grave sin and an act of injustice to fail in fulfilling any of these rights, e.g.

- Showing disrespect to one's mother.
- Causing grief to her.
- Hurting her heart.
- Treating relatives badly.
- Showing disrespect to the Ustaadh.
- Humiliating one's neighbour.

- Oppressing the neighbour.
- Trying to oppress him.
- Swearing anyone.
- Taking away the property of another human.
- Hitting another person unnecessarily.
- Harming another person.

Severe punishment will have to be suffered for carrying out any of these actions. We must therefore stay away from such actions. If we ever carried out any of these actions, the only way of repenting is to ask forgiveness from the person whose right was not fulfilled.

You have already learnt that, before the Hijrah, Nabi (sallAllaahu-alayhi-wa-sallam) left Hadhrat Ali (RadhiyAllaahu-anhu) in his house so that he could return all the trusts that people left with Nabi (sallAllaahu-alayhi-wa-sallam). Hadhrat Ali (RadhiyAllaahu-anhu) only left for Madinah after returning these trusts.

These trusts belonged to the same kuffaar who harmed and hurt Nabi (sallAllaahu-alayhi-wa-sallam) and the Muslims for 13 years in Makkah. They even tried to kill Nabi (sallAllaahu-alayhi-wa-sallam), but Allaah saved him. Despite all of this, Nabi (sallAllaahu-alayhi-wa-sallam) returned their trusts because it was their right.

We must always remember that the rights of man cannot be forgiven by salaah, fasting, Tasbeeh and Taubah. They will have to be fulfilled. If a person does not fulfil them in this world, he will have to fulfil them in the Hereafter. The payment in the Hereafter will be with good acts. If anyone demands his right, it will be paid with the good acts of the person who did not fulfil the rights in this world.

If many people demand their rights from a person, all his good acts will come to an end. He will then be thrown into Jahannam. You all must remember the following discussion that took place

between Nabi (sallAllaahu-alayhi-wa-sallam) and the Sahaaba (RadhiyAllaahu-anhum):

Nabi (sallAllaahu-alayhi-wa-sallam) once asked the Sahaaba (RadhiyAllaahu-anhum), “Who is a poor person?” The Sahaaba (RadhiyAllaahu-anhum) replied by saying that a poor person is someone who has no money.

Nabi (sallAllaahu-alayhi-wa-sallam) said, “A poor person of my ummah is someone who will bring a lot of salaah, fasting and zakaah on the Day of Qiyaamah. However, (he will also still be owing many rights to other people, e.g.) he swore someone in this world, he slandered someone, he took someone’s property, he killed someone, he hit someone. Now all these people will demand their rights. His good acts will be given to them as payment, till all his good acts are finished. Thereafter, all their sins will be given to him. Eventually, he will be thrown into Jahannam.”

Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) said, “This is the person who can really be called a poor person of my ummah.”

QUESTIONS.

1. What are Allaah’s rights?
2. How will a person repent for failing to fulfil the rights of people?
3. Who will be a poor person on the Day of Qiyaamah?
4. Give some examples of the rights that a Muslim owes to non-Muslims.
5. Whose rights must we fulfil?

GRATEFULNESS (SHUKR).

THE MEANING OF GRATEFULNESS.

Gratefulness (Shukr) means that you must realise a favour as a favour, and also admit to the favour that someone has done to you. Allaah has given us our eyes, nose, ears, tongue, hands, legs, teeth and fingers. These are all [illegible] s favours on us, for which we must be grateful.

THE BENEFIT OF GRATEFULNESS.

The benefit of gratefulness (gratitude) is that Allaah will increase the favour for a person. On the other hand, the result of ungratefulness (ingratitude) is that a person will not receive favours, and will be unfortunate.

Allaah says in the Qur'aan, **"Verily, if you show gratitude, I will definitely give you an increase. If you are ungrateful, then remember that My punishment is very severe."** [Surah Ibraheem, verse 7]

If a person wants to progress, the easiest way is to be grateful for Allaah's favours, to appreciate them, and to obey all Allaah's orders. You should give benefit to Allaah's creation just as you get benefit from His favours.

You must also not forget the person who does a favour to you. Always honour him, and try your best to please him. Tell him:

Jazaakumullahu-khairal-jazaa.
(May Allaah grant you the best reward)

Nabi (sallAllaahu-alayhi-wa-sallam) spend the entire day preaching Islaam, teaching people, worshipping Allaah, and

serving people. Instead of sleeping at night, he used to perform Nafl salaah. He used to stand for many hours in salaah, due to which his feet would swell.

One day, Hadhrat Aa'isha (RadhiyAllaahu-anhaa) asked him, “Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! You are pure from all sins. Then too, Allaah has stated in the Qur'aan that He has forgiven any mistakes you make. Why do you perform such long salaah and go through so much difficulties?”

Nabi (sallAllaahu-alayhi-wa-sallam) replied, “Should I then not be a grateful servant of Allaah?” This means that he wanted to be extremely grateful to Allaah, just as Allaah was extremely good to him.

After every salaah, Nabi (sallAllaahu-alayhi-wa-sallam) made the following du’aa:

Allaahumma-A’inni-alaa-dhikrika-wa-shukrika-wa-husni-Ibaadatik
(Oh Allaah! Assist me in making Your dhikr, showing gratitude to You, and worshipping You in the best way)

You should read this du’aa thrice after every salaah.

QUESTIONS.

1. What does Shukr mean?
2. How will a person admit the favour of another?
3. How will a person show gratitude to Allaah?
4. What is the benefit of Shukr?

FULFILLING A PROMISE.

THE WORD OF A MUSLIM.

PROMISES AND OATHS.

Imaan demands that you should be truthful in everything. Every sentence of yours must have meaning and every word must carry weight. You should first think about what you are about to say. Only then should you say it. You must fulfil everything that you say. In many verses of the Qur'aan, Allaah has stressed that people must fulfil every promise they make.

Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned, "The person who does not fulfil his promises has no Deen." You have already learnt that our Nabi (sallAllaahu-alayhi-wa-sallam) was so truthful and true to his word, that people used to call him As Saadiqul Ameen (The Truthful and Trustworthy). As an example to realise how true to his word Nabi (sallAllaahu-alayhi-wa-sallam) was, read the following story.

One day, a person by the name of Abdullah bin Abil Hamsaa discussed a transaction with Nabi (sallAllaahu-alayhi-wa-sallam). He told Nabi (sallAllaahu-alayhi-wa-sallam) to wait there, for he would return shortly. When Abdullah left, he became involved in his work and forgot to return to Nabi (sallAllaahu-alayhi-wa-sallam). It was only after three days that he remembered what he had told Nabi (sallAllaahu-alayhi-wa-sallam). When he returned to the place, he found Nabi (sallAllaahu-alayhi-wa-sallam) waiting there for him.

There was no oath or pledge taken here. The only thing that happened was that the person said that he would return, which Nabi (sallAllaahu-alayhi-wa-sallam) accepted. Nabi (sallAllaahu-alayhi-wa-sallam) waited on the same spot for three days to fulfil such a simple promise. This is not a simple thing. In addition to this, Nabi (sallAllaahu-alayhi-wa-sallam) did not even become angry, nor did he scold the person. All he said

was, “Where have you been? I have been waiting here for the last three days.”

This was an example from the Seerah of Nabi (sallAllaahu-alayhi-wa-sallam). The Sahaaba (RadhiyAllaahu-anhum) took their lessons from him. We will now give you an example from the lives of the Sahaaba (RadhiyAllaahu-anhum).

HADHRAT UMAR (RadhiyAllaahu-anhu) AND HURMUZAAN.

Hurmuzaan was a commander of the Persian army. He was defeated by the Muslims and taken prisoner. When he was brought before Hadhrat Umar (RadhiyAllaahu-anhu), Hadhrat Umar (RadhiyAllaahu-anhu) ordered that he be killed. When Hurmuzaan heard that he was going to be killed, he asked for a cup of water.

When the water was brought to him, he put it to his lips, but immediately took it away. When Hadhrat Umar (RadhiyAllaahu-anhu) asked him why he did not drink, he replied, “I feared that you would kill me while I am busy drinking. I do want to be killed till I drink the water.”

Hadhrat Umar (RadhiyAllaahu-anhu) replied, “I accept your wish. You will not be killed till you drink the water.” Hurmuzaan was an extremely intelligent man. He immediately threw the water on the ground saying, “Now you cannot kill me.”

“Why?” inquired Hadhrat Umar (RadhiyAllaahu-anhu).

“Because you have assured me safety,” replied Hurmuzaan.

“I assured your safety till you drink the water,” said Hadhrat Umar (RadhiyAllaahu-anhu).

Hurmuzaan said, “You assured me that you would not kill me till I have drunk the water. Now there is no more water. It is now impossible for me to drink the water. Therefore, it is now impossible to kill me. Still, it is your choice, because you are

the sovereign. However, I have heard that the word of a Muslim is his honour. Think about what you have said, and then decide.”

Whereas Hadhrat Umar (RadhiyAllaahu-anhu) did not want Hurmuzaan’s life to be spared, but the words he had already spoken were like an engraving, which cannot be erased. Hadhrat Umar (RadhiyAllaahu-anhu) therefore ordered that Hurmuzaan be released.

Hurmuzaan was a respectable man. He then accepted Islaam and went on do carry out such acts whereby his name shines in Islaamic history.

Now hear the story of another Muslim in those times.

THE MURDERER WHO KEPT HIS WORD.

During the Khiallafah of Hadhrat Umar (RadhiyAllaahu-anhu), a person claimed that another man has murdered his father. When the accused person was called for, he admitted that he did murder the man’s father. According to the Islaamic law, Hadhrat Umar (RadhiyAllaahu-anhu) ordered that Qisaas has to be taken (the murderer has to be executed). The murderer pleaded for three days grace so that he could make arrangements for his family, and settle the affairs he had with others.

There were no prisons during those times, and the person who accused another had to guard over the accused. The person who had accused him asked Hadhrat Umar (RadhiyAllaahu-anhu) to execute the man immediately because he felt that the murderer would not return after three days. It would then be impossible to catch him.

A companion of Nabi (sallAllaahu-alayhi-wa-sallam), by the name of Hadhrat Abu Dharr (RadhiyAllaahu-anhu), happened to walk in at that time. When the murderer saw him, he said, “This man will stand guarantee for me.” Although Hadhrat Abu

Dharr (RadhiyAllaahu-anhu) did not know the man, he took pity on him, and agreed to stand guarantee. The man then took his leave for three days.

On the third day, everyone waited for him to return, but he did not. Hadhrat Abu Dharr (RadhiyAllaahu-anhu) became worried, but was forced to prepare for the punishment he was to receive. When there was only a few moments left for the three days to end, the murderer came running in to give himself over for execution.

It was a very great thing that, after three days of freedom, he returned by himself to be executed. This act had such an effect on the people, that the person whose father was murdered, forgave the murderer. He accepted to take the blood money instead.

THE STORY OF A BRAVE FATHER.

When the Muslims ruled Spain, a person murdered a youngster. When the people tried to catch him, he ran away and managed to enter an orchard that was surrounded by four solid walls. As he got in, he found the owner of the orchard standing before him. When the owner saw that the person was shivering with fear, he agreed to protect him when the man asked for shelter. The owner hid him away in a corner of the orchard.

A while later, the people brought the dead body of the murdered youngster, who happened to be the owner's son. When the murderer saw this, he became very worried because he knew that he was now going to be killed.

However, the father said, "I have lost my son. I will not lose my word as well. A life can be lost, but not a word. Do not fear. I gave you protection that time. Now I forgive you."

There are many such stories in Islaamic history, which show how Muslims have kept their word.

MAS'ALA: It is compulsory to break any promise that is not permissible, like a promise to hit or hurt someone; or a promise to go to the theatre or cinema; or a promise never to speak to one's parents. Such promises must not be carried out. It is compulsory to be at the service of one's parents and to talk to them. Thereafter, one must pay the Kaffaara for breaking this oath.

A Sahaabi by the name of Hadhrat Maalik (RadhiyAllaahu-anhu) once came to Nabi (sallAllaahu-alayhi-wa-sallam) and said, "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! My cousin refused to help me when I asked him for help. I became very upset and took an oath never to help him either. It now occurred that he needs help and has come to me for help. What must I do since I have already taken an oath?"

Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Do that which is best. Help your brother, and pay the Kaffaara." [Mishkaat, from Ibn Majah and Nasa'ee]

Kaffaara means that one has to free a slave, feed two meals to ten poor people, or give them clothes. If one cannot do any of these, he will have to fast for three days.

QUESTIONS.

1. What is the meaning of fulfilling promises?
2. What did Nabi (sallAllaahu-alayhi-wa-sallam) say about fulfilling promises?
3. Who was Hurmuzaan, and what did Hadhrat Umar (RadhiyAllaahu-anhu) promise him?
4. Did you hear the name of Abdullah bin Abil Hamsaa? Who was he?
5. What is the meaning of:
    - The accused?
    - Qisaas?
    - Accuse?
    - Blood money?

- Murderer?
- Murdered person?
- Kaffaara?

6. Which types of oaths must not be fulfilled?
7. What has to be done if one cannot fulfil one's oath?

ISLAAMIC CULTURE.

THE ETIQUETTE OF MEETING PEOPLE.

WHEN VISITING SOMEONE.

Once, Nabi (sallAllaahu-alayhi-wa-sallam) visited the house of a Sahaabi by the name of Hadhrat Sa'd (RadhiyAllaahu-anhu). Nabi (sallAllaahu-alayhi-wa-sallam) stood at the side of the door and said, "As-Salaamu-Alaykum-wa-Rahmatullahi-wa-Barakaatuh."

Hadhrat Sa'd (RadhiyAllaahu-anhu) softly replied, "Wa-alaykumus-Salaam-wa-Rahmatullahi-wa-Barakaatuh." Hadhrat Sa'd (RadhiyAllaahu-anhu)'s son, Hadhrat Qais (RadhiyAllaahu-anhu) said, "Oh father! Rasulullaah (sallAllaahu-alayhi-wa-sallam) has arrived. Call him in."

Hadhrat Sa'd (RadhiyAllaahu-anhu) replied, "Be quiet. Let Rasulullaah (sallAllaahu-alayhi-wa-sallam) greet again. His Salaam is a great wealth. The more it is, the greater will the blessings be."

For the second time, Nabi (sallAllaahu-alayhi-wa-sallam) repeated, "As-Salaamu-Alaykum-wa-Rahmatullahi-wa-Barakaatuh." Again, Hadhrat Sa'd (RadhiyAllaahu-anhu) softly replied, "Wa-alaykumus-Salaam-wa-Rahmatullahi-wa-Barakaatuh."

On the third occasion again, Nabi (sallAllaahu-alayhi-wa-sallam) repeated, "As-Salaamu-Alaykum-wa-Rahmatullahi-wa-Barakaatuh." Yet again, Hadhrat Sa'd (RadhiyAllaahu-anhu)

softly replied, “Wa-alaykumus-Salaam-wa-Rahmatullahi-wa-Barakaatuh.” Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) began to leave, but Hadhrat Sa’d (RadhiyAllaahu-anhu) ran after him. He told Nabi (sallAllaahu-alayhi-wa-sallam) that he had heard the repeated greetings, but desired that Nabi (sallAllaahu-alayhi-wa-sallam) repeat the Salaam. This is because the Salaam is a du’aa which means, “Peace be on you, as well as Allaah’s mercy and blessings.” What greater fortune can a person have than Nabi (sallAllaahu-alayhi-wa-sallam) making this du’aa for him?

He then asked Nabi (sallAllaahu-alayhi-wa-sallam) to forgive him and enter the house. Nabi (sallAllaahu-alayhi-wa-sallam) then entered the house. This occurred during summer. Hadhrat Sa’d (RadhiyAllaahu-anhu) then said, “If you permit me, I shall bring you some water (for a bath).” Nabi (sallAllaahu-alayhi-wa-sallam) then took a bath. After the bath, Hadhrat Sa’d (RadhiyAllaahu-anhu) brought a saffron coloured shawl, which Nabi (sallAllaahu-alayhi-wa-sallam) wore.

As Nabi (sallAllaahu-alayhi-wa-sallam) stepped out of the bathroom, he prayed, “Oh Allaah! Let mercy and blessings descend on this house.”

Thereafter, Hadhrat Sa’d (RadhiyAllaahu-anhu) brought some food to eat. After a while, when Nabi (sallAllaahu-alayhi-wa-sallam) was leaving, Hadhrat Sa’d (RadhiyAllaahu-anhu) offered Nabi (sallAllaahu-alayhi-wa-sallam) his horse to ride home. He first placed a red sheet on the horse, whereafter Nabi (sallAllaahu-alayhi-wa-sallam) mounted.

Hadhrat Sa’d (RadhiyAllaahu-anhu) told his son, Hadhrat Qias (RadhiyAllaahu-anhu) to accompany Nabi (sallAllaahu-alayhi-wa-sallam). After walking a few steps, Nabi (sallAllaahu-alayhi-wa-sallam) told Hadhrat Qais (RadhiyAllaahu-anhu) to mount the horse with him. When he refused to mount, Nabi (sallAllaahu-alayhi-wa-sallam) allowed him to return home. Hadhrat Qais (RadhiyAllaahu-anhu) greeted with Salaam and returned.

Look! There are many lessons to be learnt from this hadith. Understand these lessons, remember them, and practice on them. They are as follows:

1. "As-Salaamu-Alaykum-wa-Rahmatullahi-wa-Barakaatuh" is a du'aa. Islaamic culture demands that a Muslim greets with these words of du'aa whenever meeting someone or visiting.

2. Since du'aa is a form of Ibaadah (worship), greeting with Salaam will also be an act of Ibaadah.

3. Greeting with Salaam is a Sunnah, but replying to a Salaam is Waajib (compulsory). However, this Sunnah is better than this Waajib.

4. Islaam has taught the following method of seeking permission to enter a house:

   ➡ Stand at the side of the door and say, "As Salaamu Alaykum wa Rahmatullah. May I enter." Once, a person came to the door of Nabi (sallAllaahu-alayhi-wa-sallam), and asked permission to enter. Nabi (sallAllaahu-alayhi-wa-sallam) sent a servant to tell the person that he should first greet by saying As Salaamu Alaykum before asking to come in. It was only when the person did this, that Nabi (sallAllaahu-alayhi-wa-sallam) allowed him in. [Abu Dawood]

5. If you do not get permission to enter after greeting thrice, then leave. Do not feel upset at this.

6. Always stand in a place from where you cannot see directly into the house when the door is opened. It is a very bad act to look into the house, and Nabi (sallAllaahu-alayhi-wa-sallam) has strongly forbidden this in the Ahadeeth.

7. You must serve someone well when he visits you. Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that the special quality of a Mu'min is that he honours his guest and serves him well.

8. You should accompany the guest for a little distance when he leaves.

9. When you accompany him back, do not leave him on your own. Only leave him when he allows you to.

10. If you have transport, you should offer it to your guest.

11. If, due to love and fervour, the host does something that is against your respect, you must not think bad of him, but you should appreciate it.

There are some more teachings of Nabi (sallAllaahu-alayhi-wa-sallam) that you must also remember.

12. If someone from inside the house asks, "Who is it?" you must not say, "Me." You must say your name because they will not know who is "Me."

13. Irrespective of how close friends may be, they should not visit each other every day. There should be days in between when they do not meet each other. Nabi (sallAllaahu-alayhi-wa-sallam) once told Hadhrat Abu Hurairah (RadhiyAllaahu-anhu) he should visit every alternate day because this will increase love.

WHEN SOMEONE VISITS YOU.

1. You have already heard the name of Hadhrat Zaid bin Haaritha (RadhiyAllaahu-anhu). Once, when he returned from a journey, he came to Nabi (sallAllaahu-alayhi-wa-sallam)'s house. At that time, Nabi (sallAllaahu-alayhi-wa-sallam) was sitting without his upper garment. He only had a corner of his shawl over one shoulder.

Nabi (sallAllaahu-alayhi-wa-sallam) permitted him to come in as soon as he asked to enter. Nabi (sallAllaahu-alayhi-wa-sallam) then stood up as he was, without anything on his upper body, besides the corner of a shawl over one shoulder. Nabi (sallAllaahu-alayhi-wa-sallam) hugged Hadhrat Zaid (RadhiyAllaahu-anhu), and kissed him on the head.

2. Hadhrat Faatima (RadhiyAllaahu-anhaa) was the youngest daughter of Nabi (sallAllaahu-alayhi-wa-sallam). Whenever she visited her father, he would stand up, pass his hand over her head, take her by the hand, and make her sit beside him.

3. Hadhrat Sa'd bin Mu'aadh (RadhiyAllaahu-anhu) was a Sahaabi of high rank. During one of the battles in which he was severely wounded, he was appointed to decide what must be done with the enemy. He therefore arrived at the Masjid for this. Seeing him approach, Nabi (sallAllaahu-alayhi-wa-sallam) told the other Sahaaba (RadhiyAllaahu-anhum), "Your leader is coming. Stand up to welcome him."

4. Nabi (sallAllaahu-alayhi-wa-sallam) once called for a Sahaabi by the name of Hadhrat Abu Dharr (RadhiyAllaahu-anhu). He was not at home when the message came. When he returned home later and was informed that Nabi (sallAllaahu-alayhi-wa-sallam) was calling him, he ran to the Masjid. When he arrived, Nabi (sallAllaahu-alayhi-wa-sallam) came forward to welcome him and hugged him.

The above Ahadeeth show us that Islaamic teachings are as follows:

- When someone visits you, you must stand up to welcome him out of respect.
- Show that you are happy to receive him.

- Come forward to welcome him.
- Hug him if you have not met him for a long time. Otherwise, just shake hands with him.
- You may also kiss him on the head or forehead.

A FEW MORE AHADEETH.

{A} You have already heard the name of Hadhrat Haleema (RadhiyAllaahu-anhaa). One day, she came to meet Nabi (sallAllaahu-alayhi-wa-sallam) while he was on a journey. Since he did not have any place for her to sit, he spread out his scarf on the ground for her. She then sat on this. After a while, her husband also arrived. Nabi (sallAllaahu-alayhi-wa-sallam) spread out the scarf more, so that he could also sit down. When their son arrived, Nabi (sallAllaahu-alayhi-wa-sallam) stood up to welcome him, and made him sit next to him.

{B} A person once came to meet Nabi (sallAllaahu-alayhi-wa-sallam) in the Masjid. Nabi (sallAllaahu-alayhi-wa-sallam) moved a little from his place, and told the man to sit beside him. The person said, "There is a lot of space for me to sit anywhere. You may remain as you are." Nabi (sallAllaahu-alayhi-wa-sallam) said, "No. Do come and sit here. When someone comes to meet a Muslim, it is his duty to move from his place and make room for the person to sit."

{C} Once, a person who was known to be very proud, came to meet Nabi (sallAllaahu-alayhi-wa-sallam). Nabi (sallAllaahu-alayhi-wa-sallam) said, "He has put his entire tribe in difficulty. Only Allaah knows what he wants here." When he was permitted to meet Nabi (sallAllaahu-alayhi-wa-sallam), Rasulullaah (sallAllaahu-alayhi-wa-sallam) treated him politely, and spoke kindly to him.

Hadhrat Aa'isha (RadhiyAllaahu-anhaa) heard the entire conversation from behind a curtain. When the person left, she asked Rasulullaah (sallAllaahu-alayhi-wa-sallam) as to why he had treated the person so kindly when he believed that the person was so bad.

Nabi (sallAllaahu-alayhi-wa-sallam) replied, “He may be a bad person, but when he came to me as a guest, it was compulsory for me to treat him politely and to speak kindly to him. Otherwise, I would also be known as a person with bad manners and an evil character. It is extremely bad for a Mu'min to be known as a person with bad character.”

The above Ahadeeth teach us the following:

- Whether you are at home or on a journey, it is your duty to make your visitor sit comfortably.

- If there is no good place to sit, the visitor must be made to sit with you. When he sees that you have put him to sit in the place where you are sitting, he will have no reason to complain that you have not honoured him enough.

- It is against the excellence of Islaam that a Mu'min does not leave his place for a guest. A Mu'min should stand up from his place and make the guest sit comfortably. The least that he must do is to move a little and make space for the person to sit with him.

- Whether the visitor is good or bad, pious or sinful, it is your duty to treat him politely, and speak kindly to him.

- Nabi (sallAllaahu-alayhi-wa-sallam) said, “The worst person is the one who people do not mix with because they fear his bad manner of talking and evil.”

- When any guest left, Nabi (sallAllaahu-alayhi-wa-sallam) would take his hand with love and kindness. Nabi (sallAllaahu-alayhi-wa-sallam) would not leave the person’s hand till the person did so himself. Nabi (sallAllaahu-alayhi-wa-sallam) would then make the following du’aa:

As-Tawdi'ullaha-Deenakum-wa-Imaanakum-wa-Khawaateema-A'maalikum.
(I hand over to Allaah your Deen, your Imaan, and the end result of all your Actss)

SOME IMPORTANT POINTS WITH REGARD TO MEETING.

A) Nabi (sallAllaahu-alayhi-wa-sallam) once told a Sahaabi that he should visit every alternate day because this will increase love. You must also follow this advice. You must not meet someone too often. This will not make love increase, but you will become tired of each other. Love and respect will slowly disappear from each other's heart.

B) You must visit people during the time when they can be visited. You must not visit them when it is time for them to sleep, rest or eat. If you have to visit them at such a time, make sure that you eat before visiting. In this way, it will not be difficult for them, because you can say that you have already eaten.

If you did not eat, you must not lie by saying that you already ate. Nabi (sallAllaahu-alayhi-wa-sallam) said that lies and hunger must not be joined. You may make some other excuse not to eat.

C) If you are visiting someone in a different town, you must first inform them about the date and time that you will be arriving. It is incorrect to visit them without first informing them. It is possible that the person may not be there at the time, or that he has some important work to do, or that he may be ill. If you then arrive without notice, the journey may be wasted, or you may put him through extra difficulty.

Whenever Nabi (sallAllaahu-alayhi-wa-sallam) was returning to Madinah, he always sent someone ahead to inform the

people of Madinah that the army will be arriving. He would only enter the town after the news had reached.

D) Nabi (sallAllaahu-alayhi-wa-sallam) strongly forbade arriving at a person’s house during the night. He also forbade arriving at one’s own home at night without notice.

Another practice of Nabi (sallAllaahu-alayhi-wa-sallam) was to first go to the Masjid after arriving from a journey during the day. He would perform Nafl salaah there and meet his companions. Thereafter, he would go home. If the Muslim army approached Madinah during he evening, they would set up camp close by, where they would spend the night. They would then enter Madinah only the following morning.

E) It is also Sunnah to take home gifts for one’s family members and friends. This should be within one’s means. In fact, the Ahadeeth stress that if a person cannot take anything as a gift, he should take along some stones in his bag.

THE ETIQUETTE OF GATHERINGS.

1. Always make wudhu before attending any gathering, such as a madrasah, a Masjid, a lecture or a wedding. If the body is smelling, take a bath and wear clean clothes. Apply perfume if possible. This is the practice of Nabi (sallAllaahu-alayhi-wa-sallam), which he taught.

   Our Nabi (sallAllaahu-alayhi-wa-sallam) had one set of good clothes. He wore these clothes for any important gathering, such as when an envoy from another country came to meet him.

2. A bath should be taken on Fridays and on the days of Eid because a large gathering of people takes place for the salaah of these days.

3. You must be careful that no bad smell comes out of your mouth. Therefore, besides brushing the teeth with a Miswaak during every wudhu, make sure that the teeth are brushed whenever attending a gathering. The smell of cigarettes, tobacco, garlic and onions should not be in the mouth. It is extremely uncivilised for a person's mouth to have the smell of these things.

   During the time of Nabi (sallAllaahu-alayhi-wa-sallam), there was no cigarettes and tobacco, but people used to eat garlic and onions. Nabi (sallAllaahu-alayhi-wa-sallam) disliked the smell of these things so much that did not even eat anything with garlic or onions.

   Although Muslims have not been forbidden from eating garlic and onions, they must not come to the Masjid after eating them raw. They must first brush their teeth and make sure that the smell is gone. The same applies to radish.

4. People should not sit in different groups in a madrasah, a Masjid, or when a lecture is taking place. They must rather

sit all together in one gathering. When the time for salaah arrives, they must all form rows (saffs).

Nabi (sallAllaahu-alayhi-wa-sallam) was once very upset when he arrived in the Masjid and saw the Sahaaba (RadhiyAllaahu-anhum) sitting in different groups. [Abu Dawood]

5. The gathering should be spacious. Nabi (sallAllaahu-alayhi-wa-sallam) said that the best gathering is the one that is most spacious, i.e. people must not sit huddled together squeezed together. If you have to sit very close to another person, first ask his permission.

6. If a person makes a mistake or does something incorrect during a gathering, do not remind him of this afterwards.

7. If a few people are talking to each other, first ask permission from them before joining the conversation. If they happen to be whispering to each other, do not listen to what they are saying.

   Nabi (sallAllaahu-alayhi-wa-sallam) said that molten lead will be poured into the ears of people who steal a hearing of other people's talks.

8. It is very rude to step over people's shoulders while walking to the front of a gathering. Nabi (sallAllaahu-alayhi-wa-sallam) strongly forbade this. This is also forbidden when walking to the front during the Jumu'ah khutbah. However, one can go forward if there is space at the front.

9. Do not try to sit in the place that is the best and highest, so that you will not have to get up and feel embarrassed when those people arrive, who should be sitting there.

10. When visiting someone, do not sit in a place or a chair that is specially reserved for someone. Nabi (sallAllaahu-alayhi-

wa-sallam) also forbade this. However, you may sit there and show your thanks if the person allows you to sit on that place.

11. It is also very disrespectful to sit in the centre of people sitting in a ring. People will laugh at you. Hadhrat Hudhaifa (RadhiyAllaahu-anhu) says that Nabi (sallAllaahu-alayhi-wa-sallam) detested the person who sits in the centre of a ring. [Abu Dawood]

12. It is uncultured to do the following in a gathering:

- Laugh
- Laugh loudly.
- Make indications to each other with the eyes or nose.
- Unnecessarily clearing the throat.
- Coughing unnecessarily.
- Yawning.

Nabi (sallAllaahu-alayhi-wa-sallam) never laughed loudly. If there was anything amusing, he would merely smile.

Nabi (sallAllaahu-alayhi-wa-sallam) advised us to place the hand over the mouth when yawning, and never to make sounds when yawning. Making sounds when yawning is the practice of Shaytaan.

13. Hold back a sneeze if possible. If you have to sneeze, place your hand over your mouth so that droplets do not fall on others.

Whenever a person sneezes, he must say:

Al-Hamdu-Lillah
(All praise is for Allaah)

The person who hears this must say:

Yar-HamukAllaah
(May Allaah have mercy on you)

Thereafter, the person who sneezed, should say:

Yaghfirullahu-lanaa-wa-lakum
(May Allaah forgive you and us)

Nabi (sallAllaahu-alayhi-wa-sallam) has greatly stressed that people should reply to the person who sneezes.

If a non-Muslim sneezes, the Muslim should say:

Yah-deekumullah-wa-yuslihu-baalakum
(May Allaah guide you and correct your affairs)

14. When you leave an informal gathering, where there was laughing and joking, then read:

Subhaana-kaAllaahumma-wa-bihamdika-Ash-hadu-alaa-ilaaha-anta-Astagh-firuka-wa-Atoobu-ilayk

(Oh Allaah! You are Pure, and I praise You. I bear witness that there is none worthy of worship besides You. I ask forgiveness from You and repent to You.)

15. Nabi (sallAllaahu-alayhi-wa-sallam) also asked Allaah's forgiveness (Istighfaar) while sitting in gatherings. In fact, he used to make Istighfaar seventy times in a gathering.

There are many different words of Istighfaar mentioned in the Ahadeeth. Shorter forms of Istighfaar are:

As-taghfirullah-halladhi-laa-ilaaha-illaa-Huwal-Hayyul-Qayyoom-wa-Atoobu-Ilayk

OR

Allaahummagh-firli-wa-toub-Alayy

Nabi (sallAllaahu-alayhi-wa-sallam) did not commit any sins, yet he used to make so much Istighfaar. How much Istighfaar will we sinners then have to make?

16. Nabi (sallAllaahu-alayhi-wa-sallam) said, "Do not sit on the sides of the streets. If you have to do so, then fulfil the rights of the street. The rights of the street are:

- Keep the gazes low.
- Never look at anyone wrongly.
- Never harm anyone.

- Remove any harmful thing from the road (like glass, bricks, thorns, stones, etc).
- Fulfil the need of those who are in need.
- Help those who are working.
- Show the road to someone who asks for directions.
- Prevent evil.
- Advise people to do good.

UNSEEN HELP.

Nabi (sallAllaahu-alayhi-wa-sallam) said that a person was once on a forest when he heard a voice say to a cloud, "Shower your rain on the farm of a certain person." The cloud proceeded and rained on a rocky piece of ground. All the water collected in a stream and began to flow. The person who heard the voice followed the stream.

He then saw that a farmer was using a spade to fill the water in his farm. The person asked the farmer, "Oh Allaah's servant! What is your name?" The farmer gave the same name that the person had heard the voice say to the cloud. The farmer asked the person why he asked his name. Thereupon the person said, "I heard a voice take your name and say to the cloud that rained this water, that it should shower it's rain on your farm. What acts do you do, which makes you so accepted?"

The farmer replied, "Since you have asked, I will have to reply. I always give one third of the farm's crops in Sadaqa (charity). The other third, I keep for my family, while I put the other third back into the farm."

The moral of the story: How great is Allaah's mercy on the person who obeys Him! His work was getting done by help from the unseen, without him even knowing. It is true that Allaah is for the person who is for Allaah.

Nabi (sallAllaahu-alayhi-wa-sallam) said that there was once three people from the Bani Isra'eel. The one suffered from leprosy, the second was bald, while the third was blind. Allaah wanted to test them, so he sent and angel to them. The angel first came to the leper and asked him, "What would you like the most?" The leper replied, "I would love a beautiful complexion and skin, and to be cured from this disease, due to which people detest me and do not want to sit with me."

The angel passed his hand over the leper's body, causing him to be completely cured, with a beautiful skin and complexion. Then the angel asked, "What wealth would you like most?" "Camels," replied the man. He was then given a pregnant camel and told, "May Allaah bless your camel."

The angel then approached the bald man and asked, "What would you like the most?" The man replied, "That my hair grows well and this difficulty that people detest is removed." The angel passed his hand over the bald man's head, due to which he was immediately cured, and the hair began to grow on his head. The angel then asked him, "What wealth would like most?" "Cows," replied the man. He was then given a pregnant cow and told, "May Allaah bless your cow."

The angel then approached the blind man and asked, "What would you like the most?" The man replied, "That my eyesight be returned, and I can see people again." The angel passed his hand over the blind man's eyes, due to which he was immediately cured, and he began see. The angel then asked him, "What wealth would like most?" "Goats," replied the man. He was then given a pregnant goat and told, "May Allaah bless your goat."

All three animals gave birth and, in a short while, each of them had an abundance of animals. Allaah then sent the angel back to them in the same form as before. He came first to the person who was a leper, and told him, "I am a poor man whose

provisions for the journey are finished. I have no means of reaching my destination, except by Allaah and yourself. In the name of that Allaah, Who has granted you a beautiful skin and complexion, I ask you for a camel to reach my home.

The person replied, "Get away from here! I have many obligations to meet, and I cannot afford to give you anything." The angel said, "Perhaps I remember you. Were you not the leper whom people used to detest? Were you not a poor man, whereafter Allaah gave you all this wealth?"

The man replied, "What are you saying? This wealth has been in my family for many generations." The angel said, "If you are lying, then may Allaah return you to the condition in which you used to be."

The angel then went to the second person who used to be bald. The angel asked him the same questions, and received the same reply. Thereupon, the angel said to him also, "If you are lying, then may Allaah return you to the condition in which you used to be."

The angel then approached the man who was blind and said, "I am a poor man whose provisions for the journey are finished. I have no means of reaching my destination, except by Allaah and yourself. In the name of that Allaah, Who has returned your eyesight, I ask you for a goat to reach my home." The man replied, "Certainly, I was blind, but Allaah returned my eyesight due to His mercy. You may take as many goats as you please and leave as many as you please. By Allaah! I will not stop you from anything."

The angel said, "You may keep your wealth. I do not need any of it. I have merely come to test you three. Allaah is pleased with you and displeased with the other two."

The moral of the story: Due to the ingratitude of the first two persons, they lost everything and were returned to the condition they were in. In addition to this, Allaah was

displeased with them. They therefore lost out in this world, as well as in the Hereafter.

The third person, because of his gratitude, was rewarded by keeping whatever he had, and also gaining Allaah’s pleasure. He was thus successful in both worlds.

THE CONSEQUENCES OF EVIL ACTSS.

It was the practice of Nabi (sallAllaahu-alayhi-wa-sallam) that, after the Fajr salaah, he would ask the Sahaaba (RadhiyAllaahu-anhum) whether any of them has seen any dream the previous night. If anyone had seen a dream, he would narrate it to Nabi (sallAllaahu-alayhi-wa-sallam), who would interpret it for him.

On one occasion, Nabi (sallAllaahu-alayhi-wa-sallam) asked everyone as usual, but none has seen anything. Nabi (sallAllaahu-alayhi-wa-sallam) then related a dream that he had seen. He said that two people had come to him that night and taken him by the hand to a very blessed place.

Nabi (sallAllaahu-alayhi-wa-sallam) saw that there were two people there. One was sitting while the other was standing with iron pincers. The person standing was tearing the flesh of the seated person from his throat to the nape on one side. He would then repeat the same with the other side. In the meantime, the opposite side would be better. When Nabi (sallAllaahu-alayhi-wa-sallam) asked his two companions as to who the two men were, they said, “Let’s proceed further.”

They then passed by a man who was lying down, while another man lifted a heavy rock and smashed his head. He smashed the head with such force that the rock rolled a distance away. When the person returned after fetching the rock, he would find that the other man’s head was back to normal. He then again smashed his head like before. Again, when Nabi (sallAllaahu-alayhi-wa-sallam) asked who these people were, he was told, “Let’s proceed further.”

So they walked further till they reached a cave that seemed like an oven. The bottom was wide, while the top was narrow. The cave was filled with fire and many naked men and women. As the flames rose to the top, it carried them to the top as well, till it seemed that they would come out. However, when the flames subsided, they all went back again. When Nabi (sallAllaahu-

alayhi-wa-sallam) asked about these people, he was told, “Let’s proceed further.”

They then passed by a river of blood. A man stood in the centre of the river, while another stood at the bank with many rocks in front of him. Whenever the person inside the river tried to come out, the person on the bank threw a rock at his face with such force that he fell back to the place where he was. This occurred every time he tried to come out. When Nabi (sallAllaahu-alayhi-wa-sallam) asked about these two, his companions again told him, “Let’s proceed further.”

Thereafter, they came to a green garden. There was a large tree therein, beneath which sat an old man with many children. Near the tree sat another man with a fire in front of him, which he was blowing into. Nabi (sallAllaahu-alayhi-wa-sallam)’s two companions then climbed the tree with him. In the tree, he saw a most beautiful palace, which he entered. Nabi (sallAllaahu-alayhi-wa-sallam) says that he has never seen anything as beautiful as that. There were many men, old men, children and women in the palace.

They then left the palace and climbed higher in the tree. They then saw a palace that was even more beautiful than the first. When they entered, Nabi (sallAllaahu-alayhi-wa-sallam) saw many young and old men therein. Nabi (sallAllaahu-alayhi-wa-sallam) then turned to his two companions and said, “The entire night, you took me around. Now tell me what are the secrets behind what we saw.”

They replied, “The first person you saw, whose throat was being torn, was a liar. He made up such lies that spread throughout the world. He will be punished in this manner till the Day of Qiyaamah. The second person whose head was being smashed, was one whom Allaah had granted the knowledge of the Qur'aan. However, he slept the entire night, being heedless of the Qur'aan, and never practised on it during the day. He will be punished in this manner till the Day of Qiyaamah.”

They continued to say, “The people you saw in the cave were people who had committed adultery, while the man you saw in the river of blood used to deal in interest. The old man you saw beneath the tree was Hadhrat Ibraheem (Alayhis Salaam), and the children around him were the children immature children of the Mu'mineen. The man who was blowing into the fire was Maalik, the keeper of Jahannam.”

“The first palace that you entered belonged to the average Muslim, while the second one belongs to the martyrs. I am Jibra’eel, and this is Mikaa’eel. Look upwards.” When Nabi (sallAllaahu-alayhi-wa-sallam) looked above, he saw a white cloud. The angels said, “This is your home.” When Nabi (sallAllaahu-alayhi-wa-sallam) asked them to let him into the palace, they said, “Your life has not ended yet, for you still have some life to live. You will only be able to get there once your life has ended.”

The moral of the story: The dreams of the Ambiya (Alayhimus Salaam) are all revelation (Wahy) from Allaah. They are all true. The following lessons are learnt from this hadith:

Firstly: The punishment for lying.
Secondly: The punishment of an Aalim who does not practice on his knowledge.
Thirdly: The punishment for adultery.
Fourthly: The punishment for dealing with interest.

May Allaah save all Muslims from these sins. Aameen.